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THE
VINAYA PITAKAM.



THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE.

EDITED BY
HERMANN OLDENBERG.

VOL. I.
THE MAHÂVAGGA.

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THE MAHĀVAGGA, WHICH THE EDITOR DEEMED DESIRABLE
TO PUBLISH FIRST, IS, IN INDIA, RECKONED AS THE
THIRD PART OF THE WHOLE PĪṬAKA.

Presented by

Dr. R C Maumdar,

CONTENTS.

INTRODUCTION. pp. ix—lvi.

THE MAHĀVAGGA.

I. THE ADMISSION TO THE ORDER OF BHIKKHUS. pp. 1-100.

1-24. The first events after Gotama's attaining Buddhahood. (1-4. His sojourn near the Bodhi tree.—5. Brahmā Sahampati exhorts him to preach the Doctrine.—6. He addresses the Pañcavaggiyā Bhikkhus.—7-10. Story of Yasa, his relations and friends.—11. Māra appears unto Buddha.—12. Regulations about the Pabbajjā and Upasampadā Ordinations.—13. Māra again appears.—14. Story of the Bhaddavaggiyā.—15-20. Conversion of the three Kassapas and their Disciples.—21. Buddha propounds the Âdittapariyāya.—22. Buddha's first meeting with King Bimbisāra.—23-24. Conversion of Sāriputta and Moggallāna.)

25-27. Different Rules regarding the Duties of Upajjhāya and Saddhivihārika.—28-31. Ceremony of Upasampadā.—32-35. The duties of Âcariya and Antevāsika.—36-37. What Bhikkhus are qualified for being Âcariya or Upajjhāya.—38. Admission of those who had previously been attached to another Congregation (aññatitthiya-

pubba).—39-79. Further Rules regarding the Pabbajjā and Upasampadā Ordinations. Different classes of those who are not to be admitted to the Fraternity.

II. THE UPOSATHA CEREMONY AND THE PĀTIMOKKHA. pp. 101-136.

(6-13. Consecration of the Boundaries for a Bhikkhu Community.)

III. RESIDENCE DURING THE RAINY SEASON (vassa). pp. 137-156.

IV. THE PAVĀRAṆĀ CEREMONY AT THE END OF VASSA. pp. 157-178.

V. DIFFERENT RULES, ESPECIALLY REGARDING THE USE OF ARTICLES MADE OF SKIN. pp. 179-198.

1-8, 12. Shoes and Slippers.—9-11. Different kinds of Seats, Vehicles.—13. Indulgences for the Countries bordering on Majjhadesa (story of Soṇa Kṛṭikappa).

VI. MEDICAMENTS. pp. 199-252.

1-17. Different kinds of Medicaments. Rules how to prepare, to use, and to keep them. (15. Story of Pīlinda-vaccha).—17-21. Different kinds of Food. How to prepare and to keep them.—22. Surgical Operations.—23. Story of Suppiyā. Prohibition regarding man's flesh and the meat of different animals.—24. Sermon about rice gruel (yāgu).—25-40. Different Rules about Food; how to prepare, to take, and to keep it.—(28. Buddha's visit to Pāṭaliputta.—29. Visit to Koṭṭigāma.—30. His meeting with Ambapālī and the Licchavis.—31. Story of Siha.—34. Story of Meṇḍaka.—35. Story of Keniya.—36. Story of Roja.)

VII. THE KATHINA CEREMONIES. pp. 253-267.

VIII. DRESS OF BHIKKHUS. pp. 268-311.

(1. Story of Jivaka.—15. Story of Visākhā.—26-27. Rules regarding the attendants of sick Bhikkhus.)

IX. VALIDITY AND INVALIDITY OF ECCLESIASTICAL ACTS. pp. 312-336.

X. SCHISMS AMONG THE FRATERNITY. pp. 337-360.

(2. Story of Dighāvu).

INTRODUCTION.

IN editing the text of the MAHĀVAGGA, as the first instalment of a complete edition of the Pāli VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Piṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipiṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjam,—ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammaṃ ca vinayaṃ ca saṃgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkha (dhammavādī—vinayavādī, Minayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpuruṣa, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya." Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the Brahmajālasutta. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five Nikāyas are undoubtedly the five well-known collections included in the Suttapiṭaka. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called Suttapiṭaka was even at that time well known; the collection of the Abhidhammapiṭaka was either altogether unknown, or was not regarded as canonical or of the same value as the two other Piṭakas; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the Dhammavinaya or of the Jinavacana.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

XII TRANSITION FROM THE DVIPĪṬAKA TO THE TĪPĪṬAKA.

viz. the transition from the Dvipīṭaka to the Tīpīṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pīṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the *Journal Asiatic Society*, of Bengal, vol. vi. p. 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvipīṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyañjanāni sādhuṇaṃ uggahetvā sutte otāretabbāni vināye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinayo vinetum (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iṅha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpūṇassu, pucchā vinayam pariyāpūṇassasi. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Paṭisambhida, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapīṭaka is one in the Bhikkhunivibhaṅga (96th Pācittiya: suttante okāsam kārāpetvā vinayam vā abhidhammam vā pucchati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṅgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṅgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 6. 38-46, are also found in the Suttapiṭaka under the title of Anattalakkhanasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparimibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṅgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma: and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Saṃgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā, silakathā, saggākathā, kāmānaṃ ādinavo, okāro, saṃkilesa, nekkhamme ānisamsa*.

¹ In the Cullavagga we have the striking remark: *ayaṃ dhammavinayo ekaraso vimuttiraso*.

² The Cullavagga relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them "*dhammagāruvena*." He who spreads false doctrines concerning the Vinaya is called an *adharmavādi* (*Mahāvagga*, X. 6, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv.), reckons the *vinayasamākāso* among the *dhammapaliyāyāni*.

trast Dhamma and Saṃgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Saṃgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the *Pātimokkha*, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasūtras, Grihyasūtras, etc., the Vinaya of the Brahmins.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pātimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pāli scholars. Mr. Rhys Davids¹ considers the Pātimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pātimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pātimokkha in its entirety and in its original form in the Vinaya-piṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pātimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pātimokkha being subsequently extracted from it; or whether the Pātimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pātimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladūsaka pāpasamācāra*). The following account of these proceedings is given in the Pātimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of “*Samghādisesa*,” and has to submit to the penalty of the *Mānatta*; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example *tassa bhikkhuno*, in the 49th *Pācittiya*; *tathāvādinā bhikkhūnā*, in the 69th *Pācittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

⁵ *Pakkamat' āyasmā imamhā āvāsā, alan te idha vāsenā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvattatīyaṃ samanubhāsitaḥ tassa paṭinissaggāya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone.

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pātimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabbasukā bhikkhū, as presented by the account in the Vibhaṅga, differs much more from the text of the Pātimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukā bhikkhū codetabbā, codetvā sâretabbā, sâretvā âpattiṃ ropetabbā, âpattiṃ ropetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñâpetabbo: suṇātu me bhante saṃgho. ime Assajipunabbasukā bhikkhū kuladûsakā pâpasamâcârâ. . . yadi saṃghassa pattakallaṃ, saṃgho Assajipunabbasukānaṃ bhikkhûnaṃ Kiṭṭagirisamā pabbâjanīyakammaṃ kareyya na Assajipunabbasukehi bhikkhûhi Kiṭṭagirisimṃ vatthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words *alan te idha vâsenā 'ti* (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (*dutiyam pi vattabbo, tatiyam pi vattabbo*), and then go on to say: so bhikkhu saṃghamajjham pi âkaddhitvā vattabbo: māyasmā evam avaca . . . *dutiyam pi vattabbo, tatiyam pi vattabbo*. Then: so bhikkhu samanubhâsitabbo. The samanubhâsanā is then described as a *fiatticatuttham kammaṃ*. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pātimokkha, we find in these statements a peculiar ecclesiastical decree (Saṃghakamma), fulfilled by the Saṃgha, of which the Pātimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (paṭippassaddhi) of the Kamma, not by the ancient ceremonies of the Mānatta and of the Abbhāna. It deserves to be noticed that in the same way as the Pabbājaniyakamma is not mentioned in the Pātimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pātimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Māhāvagga and the Cullavagga,² although they do not stand in the same direct relation to the Pātimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Māhāvagga³ gives precepts concerning the recital of the Pātimokkha, which put it beyond a doubt that the name Pātimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Māhāvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pātimokkha)

¹ For instance, in the 68th Pācittiya we should expect to find some mention of the Ukkhepariyakamma pāpikāya dīthiyā appaṇissagge. The text of this Pācittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbājaniyakamma.

² The Parivāra, the fifth Book of the Vinayapitaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15. 1.

threatened with penance, and such as were added at a later period (in the Mahāvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pātimokkha in this case uses the expressions Pārājika, Saṃghādisesa, Pācittiya, etc. Now the circle of offences which constitute a Pācittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pātimokkha, they avoided using the expression Pācittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pātimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkaṭa; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pātimokkha was, in general, avoided in the detailed explanations of the Mahāvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pātimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pātimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pātimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkoṭanakaṃ pācittiyam, Mahāvagga, IV. 16, 26, with reference to the 63rd Pācittiya; anādariye pācittiyam, Mahāvagga, IV. 17, 7, 8, with reference to the 54th Pācittiya. At times allusion is made by the formula, yathādhammo kāretabbo, to the penance prescribed in the Pātimokkha for a transgression; for instance, Mahāvagga, I. 49, 6, with reference to the 65th Pācittiya; Mahāvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinaya-piṭaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only *one* part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinaya-piṭaka in its present form, and that at the time of the redaction of the Piṭaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (*i.e.* "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii-xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinaya-piṭaka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭya-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunnabhasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pātimokkha. If we may reckon the confessional-meetings, at which the Pātimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipiṭaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapiṭaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: *tatrāvuso ye te bhikkhū avitarāga appakecce bāhā paggayha khandanti chinupapātāṃ papanti āvaṭṭanti vivatṭanta: atikhippam bhagavā parimbbuto, atikhippam sugato parinibbuto, atikhippam cakkhum loko antarāhitaṃ ti. ye pana te bhikkhū vitarāga te satā sampajānā adbhivaṇṇenti: anicā saṃkhārā taṃ ku' ettha labbhā 'ti. atha khv āhaṃ āvuso te bhikkhū etad avocaṃ* (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): *alam āvuso mā socittha mā paridevitttha, nanv etaṃ āvuso bhagavatā paṭigace' eva akkhātā, sabbe' eva piyehi manāpeli nānābhāvo vinābhāvo aññathābhāvo, taṃ ku' ettha āvuso labbhā yaṃ taṃ jātāṃ bhūtāṃ saṃkhatāṃ palokadhammaṃ taṃ vata mā palujjīti, n'etaṃ tñānaṃ vijjati. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassam paṇisāyaṃ nisīno hoti. atha kho āvuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alam āvuso mā socittha mā paridevitttha, sumuttā mayāṃ tena mahāsamaṇena, upaddutā ca mayāṃ homa idāṃ vo kappati idāṃ vo na kappati, idāṃ pana mayāṃ yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *handā mayāṃ āvuso dhammaṃ ca vinayaṃ ca saṃgāyāma*, pure adhammo dippati dhammo paṭibhīyati, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.*

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesāli furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesāli. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgiti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâli; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâli. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The *Dīpavamsa*, for instance, says (5, 26, and following) :—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâli, in the Kûṭāgāra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesâli is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâli probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a *Dhammasaṃgaha* was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMĀSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALĪPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalīputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the *Dīpavaṃsa*, the *Mahāvamsa*, and the *Samantapāsādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called *Kathāvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PĪṬAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputra." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Pīṭaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Köppen, *die Religion des Buddha*, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggaliputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Tshang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Tsh.*, vol. i. p. 414): “Dans la première centaine d’années qui suivit le Nirvāṇa, il y eut un roi nommé ‘O-chou-kia, qui était l’arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison ‘u roi (Rājagriha), transféra sa cour à Po-tch’a-li (Pāṭaliputra) et fit construire une seconde enceinte autour de l’ancienne ville.” Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Tshang uses the name ‘O-chou-kia. It seems undoubted that the author here understood ‘O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesālī and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālī and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathāvatthu at the Council of Pāṭaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālī, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivāra) and the Councils of Vesālī and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatizing, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (*Pārajika Pācittiya*—*Mahāvagga Cullavagga*), we find the regulations referring to the Bhikkhunis collected in two passages, in the *Bhikkhunivibhaṅga* at the end of the *Pācittiya*, and at the end of the *Cullavagga* before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesālī. The materials for comparing the points disputed at Vesālī with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesālī. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesālī turned are not specified.² The texts of the Pārājika and Pācittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesālī. The discussion of the ten propositions is given in the form of an account of the Council at Vesālī, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESĀLĪ.

Probably, however, not much older. If we fix the date of the composition of the Vinaya-piṭaka, as handed down to us, too long BEFORE the Council held at Vesālī, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pāṭali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Thsang, King Kālāsoka, in whose reign the Council of Vesālī was held, is said to have changed his residence, and removed to Pāṭali-putta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pāṭali-putta must be anterior to the redaction of the Vinaya Piṭaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pātimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI. 28, 8. Compare Mahāparinibb. S., p. 13.

2. The formation of the Commentary on the Pātimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESĀLĪ.
5. Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PĀṬALIPUTTA; the Kāthāvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesālī—in accordance with the chronological system of the Mahāvamsa and Dīpavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmins and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrām and Rūpnāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrām reads: || || || || iyāni savachalāni; the inscription of Rūpnāth: sātirakekāni adhiti [ni va[sā]. Dr. Bühler's transcription of this inscription reads adhitisāni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XLV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sā in the passage in question, and the reading yā is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhitiyāni (or adhati-yāni), and this is undoubtedly the same as addhateyya and addhatiya of the Pāli and adḍhaijja of the Jaina Prakrit, which signifies "two and a half." The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Saṅgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Samgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brāhmaṇa, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajālasutta (Sept Suttas, p. 57) to this discourse (Atthajāla, Dhammajāla, Brahmajāla, Dīthijāla, Anuttarasangāmaviya), or let us ask, who, at a first glance, would recognize the identity of the Pārājika and Pācittiya with the Suttavibhaṅga, or the identity of the Āgamas with the Nikāyas, etc. Thus the "Moneyasutta," to which the inscription alludes, may be identical with the Sāmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikaṇipāta of the Aṅguttara-Nikāya which begins: "Tīṇi-māni bhikkhavo moneyyāni" (see the Apāyavagga; fol. 19a of the Phayre MS.). The "Munigāthā" most probably are the twelfth Sutta of the Sutta-nipāta. The "Lāghulovāda," concerning falsehood, which is mentioned in the inscription, is the Ambalatthikarāhulovāda, the sixty-first among the Suttas of the Majjhima-Nikāya. The Vinayasamākasa (= vinaya-samākarsa) is, I think, certainly not the Parivāra, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pātimokkha. The meaning of the title Anāgatabhayāni can be gathered from the Araññikānāgatabhayasutta of the Aṅguttaranikāya (given in the Suttasamgaha, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. cam). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVĀDĪ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Tshang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVĀDĪ (Vibhajjavādinās). From

¹ The historical portions of the great Aṭṭhakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpavaṃsa* and *Mahāvāṃsa*. I intend to give a proof of this in my edition of the *Dīpavaṃsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsaṃghikās and Sammatīyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinās, Vibhajjavādinās, Mahiṣāsakās, Dharmaguptakās, Kāṣyāpiyās, Saṃkrāntikās (by the side of the last we also find the Tāmraṣṭīyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the Theravādī, Mahiṣāsakā, Sabbatthavādī, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavādī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādī with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a Vibhajjavādī. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavādī sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc.⁴

The result seems certain: if the appellation Vibhajjavādī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādī,

¹ Tāranātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsaṃghikās; in that of the other the Vatsīputriyās.

³ Tāranātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: “ācariyānaṃ vibhajjapadānaṃ (vibhajjavādināṃ?) Tambapannidīpasādhakānaṃ Mahāvihāravāsīnaṃ.” See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapiṭaka handed down in Ceylon.² Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165.

² It is probably not accidental that the *Dīpavaṃsa* mentions the Mahîsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajyavâdinas and the Mahîçâsakâs side by side.

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.¹ In the case of the Mahīśāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13 ?) Saṅghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92 ?) Pācittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules. The remaining sections of this division contain rules for the Bhikkhus similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikaraṇa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṅgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc.

² As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya.

³ This corresponds with the first chapters of the Pāli Mahāvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHĪSĀSAKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu⁴ and a female monkey.

3. "A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivāra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the Cullavagga.

² All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

³ Pāli: Sudinno Kalandaputto.

⁴ Tena kho pana : mayena aññatara bhikkhu Vesāliyaṃ Mahāvane makkatiṃ āmisena upalāpetvā tassā methunam dhammam paṭisevati, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: tena kho pana samayena sambhulā Vesālikā Vajjiputtakā bhikkhū yāvadattham bhuñjimsu, yāvadattham sūpimsu, yāvadattham nahāyimsu, yāvadattham bhuñjitvā . . . ayoniso manasikaritvā . . . methunam dhammam paṭisevimsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā:

'Men do not like beggars, and they soon learn to hate them,
The Nāgarāja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dīpaṃkara down to the conversion of Sāriputra and Moggallāna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahīśāsakās.

¹ Dhaniyo kumbhakāraputta (second Pārājika).

² This story belongs to the second Saṃghādisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ('bhūta-pubbam') were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows:

"na taṃ yāce yassa piyaṃ jigimse, videso hoti atiyācanāya.

nāgo maṇiṇi yācito brāhmaṇena adassanaṃ āeva tad aṇṇhagamā 'ti."

³ Similar stories occur in the Pāli text in the discussion of the 10th and 11th Saṃghādisesa dhamma.

⁴ Bhikkhuni-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahāvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggāsāvaka.

Of the *Tibet Vinaya*, the Vinaya of the Mahāsarvāstivādinās, we have the well-known detailed extracts of CSOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion:

All of the different versions of the Vinaya are based upon one foundation; the arrangement of the material is the same in all; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahiṣsakas, and of the Mahāsarvāstivādinās.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Aṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dūḷva* in the *Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādinās is stated by Wassiljew (*Buddhismus*, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lankā. The *Mahāvagga*, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the *Aṭṭhakathās*, so that the text of the *Tipiṭaka*, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhī language. It is certain that the Pāli language is not the Māgadhī language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the *Cullavagga* it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhī language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhī, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhī in some of those very points which distinguish the Māgadhī from the Pāli.

² *anujānāmi bhikkhave sakāya niruttīyā buddhavacanāṃ pariyāpūṇitun ti.*

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipiṭaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāna, Liṅga and Parikkhāra, as is said in the Dīpa-vaṃsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipiṭaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setṭhi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pâṭaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Saṃgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

² *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87).

³ *Beiträge zur Pâli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjeni dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjeni, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjeni. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon ;¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusaṃgha, the Princess Saṃghamittā, his sister, as the foundress of the Bhikkhunisaṃgha, the stories about bringing over the relics and the Bodhi-branch :—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kālīṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kālīṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kālīṅga and in the country of the Drāviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surāshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kālīṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathā of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pāli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvamsa*, p. 241; *Journ. Roy. As. Soc. N.S.* vol. vii. p. 160 and following.

² To this there is but *one* exception, which is, however, only an apparent one. There was at Gayā, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhmanda-samipamhi" (*Mahāvamsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Aṭṭhakathā of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kaliṅga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pāli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pāli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sātakaṇṇi,² King of the ANDHRA, found at Nāsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Māhameghavāhana,³ King of the KALĪṄGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pāli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pāli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kaliṅga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda ;

¹ This, however, cannot be regarded as certain ; the indications given by Minayeff in his Introduction to the Prātimokṣa (p. viii. adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

³ *Corpus Inscript.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pāli and that of the inscriptions did not exist at the time of Kaccāyana, but was introduced into Pāli at a later period ; the spelling *bb* of the Pāli (*sabba*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pāli language. Thus it is an important fact that Kaccāyana did not write *dibbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

VINAYAPIṬAKAṂ.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati
naggiā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisam-
buddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ eka-
pallāṇkena nisīdi vimuttisukhapatisaṃvedī. ||1|| atha kho
bhagavā rattiyaṃ paṭhamam yāmaṃ paṭiccasamuppādam
anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṅkhārā,
saṅkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpaṃ,
nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso,
phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā
upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jāti-
paccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā
sambhavanti. evam etassa kevalassa dukkhakkhandhassa
samudayo hoti. avijjāya tv eva asesavirāgaṇiroduhā saṅkhā-
raṇiroduhā, saṅkhāraṇiroduhā viññāṇaniroduhā, viññāṇaniroduhā
nāmarūpaniroduhā, nāmarūpaniroduhā saḷāyatanaṇiroduhā, saḷā-
yatanaṇiroduhā phassaṇiroduhā, phassaṇiroduhā vedanāṇiroduhā,
vedanāṇiroduhā taṇhāṇiroduhā, taṇhāṇiroduhā upādānaṇiroduhā,
upādānaṇiroduhā bhavaṇiroduhā, bhavaṇiroduhā jātiṇiroduhā, jāti-
niroduhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā
nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā âtâpino jhâyanto brâhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato pajânâti sahetudhamman ti. ||3||

atha kho bhagavā rattiyā majjhimā yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' âkâsi : avijjâpaccayā saṃkhârâ, saṃkhârapaccayā viññâṇaṃ, viññâṇapaccayā nâmarûpaṃ — la — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā âtâpino jhâyanto brâhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayāṃ paccayānaṃ avedīti. ||5||

atha kho bhagavā rattiyā pacchimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' âkâsi : avijjâpaccayā saṃkhârâ, saṃkhârapaccayā viññâṇaṃ — gha — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā âtâpino jhâyanto brâhmaṇassa

vidhûpayāṃ tiṭṭhati Mârasenaṃ suriyo 'va obhâsayam antalikkhan ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattâhassa accayena tamhā samâdhimbā vuttahitvā bodhirukkhamaûlā yena Ajapâlanigrodho ten' upasaṃkami, upasaṃkamtivā Ajapâlanigrodharukkhamaûle sattâhaṃ ekapallaṇkena nisīdi vimuttisukhapaṭisaṃvedī. ||1|| atha kho aññataro huhuṅkajâtiko brâhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavatâ saddhiṃ sammodi, sammodanīyaṃ kathaṃ sâraṇīyaṃ vītisāretvā ekamantaṃ atṭhâsi, ekamantaṃ tṭhito kho so brâhmaṇo bhaga-

vantaṃ etad avoca : kittāvataṃ nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yo brāhmaṇo bāhitapāpadhammo nihuhuṅko nikasāvo
yatatto

vedantaṃ vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādaṃ vadeyya,

yass' ussadaṃ n' atthi kuhiṇi loke 'ti. ||3||

Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vutṭhahitvā Ajapālanigrodhamūlā yena Mucalindo ten'
upasaṃkami, upasaṃkamitvā Mucalindamūlo sattāhaṃ eka-
pallaṅkena nisīdi vimuttisukhapatisamvedi. ||1|| tena kho
pana samayena mahāakālamegho udapādi sattāhavaddalika
sītavataduddinī. atha kho Mucalindo nāgarājā sakubhavanā
nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-
rikkhipitvā upari muddhau mahantaṃ phaṇaṃ karitvā
atṭhāsi : mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uṇhaṃ,
mā bhagavantaṃ ḍaṃsamakasavātātapasirīpasapamphasso
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā
bhoge vinivethetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavaka-
vaṇṇaṃ abhinimmitvā bhagavato purato atṭhāsi añjaliko
bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etaṃ
atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,

avyāpajjhaṃ sukhaṃ loke paṇabhūtesu samyamo. |

sukhā virāgatā loke kāmānaṃ samatikkamo,

asminānassa yo vinayo etaṃ ve paramaṃ sukhaṃ ti. ||4||

Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vutṭhahitvā Mucalindamūlā yena Rājāyatanam ten' upa-
saṃkami, upasaṃkamitvā Rājāyatanamūlo sattāhaṃ eka-
pallaṅkena nisīdi vimuttisukhapatisamvedi. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ
desaṃ addhānamaggaṇapātipannā honti. atha kho Tapussa-
bhallikānaṃ vāṇijānaṃ ñāti sālohitā devatā Tapussabhallike
vāṇije etad avoca : ayaṃ mārīsā bhagavā Rājāyatanamūle
viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-
vantam manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ
vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho
Tapussabhallikā vāṇijā manthañ ca madhupiṇḍikañ ca ādāya
yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-
vantam abhivādetvā ekamantam aṭṭhamasu, ekamantam ṭhitā
kho Tapussabhallikā vāṇijā bhagavantam etad avocum : paṭi-
gaṇhātu no bhante bhagavā manthañ ca madhupiṇḍikañ ca
yaṃ amhākaṃ assa dīgharattam hitāya sukhāyā 'ti. ||3||
atha kho bhagavato etad ahoṣi : na kho tathāgatā hatthesu
paṭigaṇhanti. kimhi nū kho ahaṃ paṭigaṇheyyaṃ manthañ
ca madhupiṇḍikañ cā 'ti. atha kho cattāro Mahārājāno
bhagavato cetasā cetoparivitakkaṃ aññāya catuddisā cattāro
selamaye patte bhagavato upanāmesum : idha bhante bhagavā
paṭigaṇhātu manthañ ca madhupiṇḍikañ cā 'ti. paṭiggahesi
bhagavā paccagghe selamaye patte manthañ ca madhupiṇḍi-
kañ ca paṭiggahetvā ca paribhuñji. ||4|| atha kho Tapussa-
bhallikā vāṇijā bhagavantam onītapattapāṇiṃ veditvā bhaga-
vato pādesu sirasā nipatitvā bhagavantam etad avocum : ete
mayam bhante bhagavantam saraṇam gacchāma dhammañ
ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇam
gato 'ti. teva loko paṭhamam upāsakā ahesum dvevā-
cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuṭṭhabitvā Rājāyatanamūlā yena Ajapālanigrodho ten'
upasaṃkami, upasaṃkamitvā tatra sudaṃ bhagavā Ajapālani-
grodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
paṭisallinassa evaṃ cetaso parivitakko udapādi : adhigato
kho my āyaṃ dhammo gambhīro duddaso duranubodho santo
paṇīto atakkāvacaro nipuṇo paṇḍitavedaniyo. ālayarāmā kho
panāyaṃ puja ālayaratā ālayasammuditā. ālayarāmāya kho
pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam

ñānaṃ yad idaṃ idappaccayaṭā paṭiccasamuppādo, idaṃ pi
kho ñānaṃ sududdasaṃ yad idaṃ sabbasaṃkhārasamatho
sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbā-
naṃ. ahañ ceva kho pana dhammaṃ deseyyaṃ pare ca me na
ājaneyyūṃ, so mam' assa kilamatho, sā mam' assa vihesā
'ti. ||2|| api 'ssu bhagavantaṃ imā anacchariyā gāthāyo
paṭibhaṃsu pubbe assutapubbā :

kicchena me adhigataṃ halaṃ dāni pakāsituṃ,
rāgadosaparetehi nāyaṃ dhammo susambudho.]
paṭisotagāmi nipunaṃ gambhīraṃ duddasaṃ aṇuṃ
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato appossukkatāya cittaṃ
namati no dhammadesanāya. atha kho Brahmuno Saham-
patissa bhagavato cetasā cetoparivitakkaṃ aññāya etad ahosi:
nassati vata bho loko, vinassati vata bho loko, yatra hi nāma
tathāgatassa arahato sammāsambuddhassa appossukkatāya
cittaṃ namati no dhammadesanāya 'ti. ||4|| atha kho
Brahmā Sahampati, seyyathāpi nāma balavā puriso sam-
miñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammi-
ñjeyya, evam eva Brahmaloce antarahito bhagavato purato
pāturahosi. ||5|| atha kho Brahmā Sahampati ekaṃsaṃ utta-
rāsaṅgaṃ karitvā dakkhiṇaṃ jānumaṇḍalaṃ paṭhaviyaṃ ni-
hantvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantaṃ
etad avoca : desetu bhante bhagavā dhammaṃ, desetu sugato
dhammaṃ, santi sattā apparajakkhajātikā assavanatā dham-
massa parihāyanti, bhavissanti dhammassa aññātāro 'ti. ||6||
idaṃ avoca Brahmā Sahampati, idaṃ vatvā athāparaṃ etad
avoca :

pāturahosi Magadhesu pubbe dhammo asuddho samalehi
cintito,
apāpur' etaṃ amatassa dvāraṃ suṇantu dhammaṃ vima-
lenānubuddhaṃ.]
sele yathā pabbatamuddhini ñhito yathāpi passe janataṃ
samantato,
tath' ūpamaṃ dhammamayaṃ sumedha pāsādam āruya
samantacakkhu

sokāvatīṇṇaṇi janataṃ apetasoko avekkhassu jātījarābhi-
bhūtaṃ.]

utthohi vira vijitasamgāma satthavāha anapa vicara loke,
desetu bhagavā dhammaṃ aññātāro bhavissantīti. ||7||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :
mayhaṃ kho Brahme etad ahosi : adhigato kho my āyaṃ
dhammo gambhīro duddaso duranubodho . . . sā mam' assa
vihesā 'ti. api 'ssu maṃ Brahmo imā anacchariyā gāthāyo
paṭibhaṃsu pubbe me assutapubbā . . . āvuta 'ti. iti ha
me Brahme paṭisañeikkhato apposukkatāya cittaṃ namati
no dhammadesanāyā 'ti. ||8||

dutiyam pi kho Brahmā Sahampati bhagavantaṃ etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. dutiyam pi kho bhagavā Brahmānaṃ Saham-
patiṃ etad avoca : mayhaṃ pi kho Brahme etad ahosi :
adhigato kho my āyaṃ dhammo gambhīro duddaso duranu-
bodho . . . sā mam' assa vihesā 'ti. api 'ssu maṃ Brahme
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā
. . . āvuta 'ti. iti ha me Brahme paṭisañeikkhato apposu-
kkatāya cittaṃ namati no dhammadesanāyā 'ti. ||9||

tatiyam pi kho Brahmā Sahampati bhagavantaṃ etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhesanaṃ
viditvā sattesu ca kārūṇṇataṃ paṭicca buddhacakkhunā lo-
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokaṃ
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. ||10|| seyya-
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarikiniyaṃ
vā appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā
udako jātāni udake saṃvaḍḍhāni udakānuggatāni antoni-
muggapposini, appekaccāni uppalāni vā padumāni vā puṇḍari-
kāni vā udako jātāni udake saṃvaḍḍhāni samodakaṃ ṭhitāni,
appekaccāni uppalāni vā padumāni vā puṇḍarikāni vā udake
jātāni udake saṃvaḍḍhāni udakā accuggamma ṭhitāni anupa-
littāni udakena, ||11|| evam eva bhagavā buddhacakkhunā
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi :

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasāññi paṇaṃ na bhāsi dhammaṃ paṇitaṃ manu-
jesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakāso kho 'mhi bhagavatā dhammadosanāyā 'ti bhagavantam abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayam kho Ālāro Kālāmo paṇḍito vyatto medhāvi dīgharattam apparajakkhajātiko. yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato ārocesi : sattāhakālaṃkato bhante Ālāro Kālāmo 'ti. bhagavato pi kho ñāṇam udapādi sattāhakālaṃkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Ālāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi : ayam kho Uddako Rāmaputto paṇḍito vyatto medhāvi dīgharattam apparajakkhajātiko. yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosakālaṃkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñāṇam udapādi abhidosakālaṃkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahosi : mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahosi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dham-

maṃ khippam eva ājānissatīti, atha kho bhagavato etad
 ahosi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye
 maṃ padhānapahitattaṃ upatṭhahimsu. yaṃ nūnāhaṃ pañ-
 cavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammam deseyyan
 ti. ||5|| atha kho bhagavato etad ahosi: kahaṃ nu kho
 etarahi pañcavaggiyā bhikkhū viharantīti, addasa kho bha-
 gavā dibbena cakkhunā visuddhena atikkantamānusakena
 pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane mi-
 gadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ vi-
 haritvā yena Bārāṇasī tena cārikaṃ pakkāmi. ||6|| addasa
 kho Upako ājiviko bhagavantaṃ antarā ca Gayam antarā
 ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna bhagavantaṃ
 etad avoca: vipasannāni kho te āvuso indriyāni, parisuddho
 chavivaṇṇo pariyodāto. kaṃ 'si tvaṃ āvuso uddissa pabba-
 jito, ko vā te satthā, kassa vā tvaṃ dhammam rocessīti. ||7||
 evaṃ vutto bhagavā Upakaṃ ājivikaṃ gāthāhi ajjhabhāsi:

sabbābhibhū sabbavidū 'ham asmi sabbesu dhammesu anu-
 palitto

sabbaññaho taṇhakkhaye vimutto, sayaṃ abhiññāya kam
 uddiseyyaṃ.]

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmiṃ lokasmiṃ n' atthi me paṭipuggalo.]

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi samnāsambuddho, sītibhūto 'smi nibbuto.]

dhammacakkaṃ pavattetaṃ gacchāmi Kāsinaṃ puram,

andhabhūtasmi lokasmiṃ āhañhi amatadudrabhin ti. ||8||

yathā kho tvaṃ āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitaṃ me pāpakā dhammā tasmāhaṃ Upaka jino 'ti.

evaṃ vutto Upako ājiviko hupeyya āvuso 'ti vatvā sīsaṃ
 okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho
 bhagavā anupubbena cārikaṃ caramāno yena Bārāṇasī
 Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upa-
 samkama. addasaṃsu kho pañcavaggiyā bhikkhū bhaga-
 vantaṃ dūrato 'va āgacchantam, disvāna aññamaññaṃ saṅ-
 ghesuṃ: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccutthātabbo nāssa pattacivaram paṭiggahetabbam, api ca kho āsanam thapetabbam, sace ākaṅkhissati nisīdissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asanṭhahantā bhagavantam paccuggantvā eko bhagavato pattacivaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapiṭham pādakathalikam upanikkhipi. nisīdi bhagavā paññatte āsane, nisujja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādēna ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgataṃ nāmena ca āvusovādēna ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvaṃ āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañāṇadassanavisesam, kim pana tvaṃ etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāṇadassanavisesam ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amatam adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyañāṇadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiyo bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsam-buddho. odahatha . . . viharissathā 'ti. asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotam oda-himsu aññācittam upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitaḃbā. katame dve. yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo po-thujjaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhi. ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇi ñāṇakaraṇi upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkhaṃ ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhi pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' icchaṃ na labhati tam pi dukkham, saṃkhittena pañe' upādānakhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkhasamudayaṃ ariyasaccam, yāyaṃ taṇhā po-nobbhavikā nandirāgasahagatā tatrataṭṭrābhinandinī, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesa virāganirōdho cāgo paṭinissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirōdhagāminī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi . . . sammāsamādhi. ||22||

idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhū upapādi, ñāṇaṃ upapādi, paññā upapādi, vijjā upapādi, āloko upapādi. taṃ kho pan' idaṃ dukkhaṃ ariyasaccaṃ pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhū upapādi, ñāṇaṃ upapādi, paññā upapādi, vijjā upapādi, āloko upapādi. ||23|| idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave . . . āloko upapādi. taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccaṃ pahātābbaṃ ti me bhikkhave — la — pahānaṃ ti me bhikkhave . . . āloko upapādi. ||24|| idaṃ dukkhanirodhaṃ ariyasaccan ti me bhikkhave . . . āloko upapādi. taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccaṃ sacchikātabbaṃ ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko upapādi. ||25|| idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko upapādi. taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccaṃ bhāvetābbaṃ ti me bhikkhave — la — bhāvaṇaṃ ti me bhikkhave . . . āloko upapādi. ||26|| yāva kivaṇ ca me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pājāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṃ pājāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṇ ca pana me dassanaṃ upapādi : akuppā me cetovimutti, ayaṃ antimā jāti, n' atthi dāni punabbhavo 'ti. idaṃ avoca bhagavā, attamaṇa pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiṇ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaṃsa virajaṃ vītamalaṃ dhammacakkhū upapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||29||

pavattite ca bhagavatā dhammacakke bhumā devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasīyaṃ Isipatane

migadāye anuttaraṃ dhammacakkhaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. bhummānaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā saddaṃ anussāvesuṃ —la— Cātumahārājikānaṃ devānaṃ saddaṃ sutvā Tāvatisā devā —la— Yāmā devā —la— Tusitā devā —la— Nimmānaratī devā —la— Paranimmitavasavattī devā —la— Brahmakāyikā devā saddaṃ anussāvesuṃ: evaṃ bhagavatā Bārāṇasīyaṃ Isipatane migadāyo anuttaraṃ dhammacakkhaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha tena khaṇena tena layena tena muhuttena yāva Brahmaloḷā saddo abbhuggacchi, ayaṃ ca kho dasasahassilokadhātu saṃkampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvaṃ. atha kho bhagavā imaṃ udānaṃ udānesi: aññāsi vata bho Koṇḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idaṃ āyasmato Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||31|| atha kho āyasmā Aññātakoṇḍañño diṭṭhadhammo patta-dhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiecho vigatakathaṃkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca: labheyyāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmecariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa āyasmato upasampadā ahosi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiya-mānānaṃ anusāsīyamānānaṃ virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||33|| to diṭṭhadhammā patta-dhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikiechā vigatakathaṃkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocuṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sâ 'va tesam âyasmantānaṃ upasampadā ahosi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nīhārena dhammiyā kathāya ovadi anusāsi : yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho âyasmato ca Mahānāmassa âyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītanalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudāyadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||36|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārujjappattā aparappaccayā satthu sāsano bhagavantaṃ etad avocum : labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sâ 'va tesam âyasmantānaṃ upasampadā ahosi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi : rūpaṃ bhikkhave anattā, rūpaṃ ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhaviṣsamso, na yidaṃ saṃkhārā ābādhāya saṃvatteyyum, labbhettha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. vasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. ||40|| viññāṇaṃ anattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhaviṣsa, na yidaṃ viññāṇaṃ ābādhāya saṃ-

vatteyya, labbhotha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya saṃvattati, na ca labbhati viññāṇo evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. ||41|| taṃ kiṃ maññītha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāneccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāneccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||42|| vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāneccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāneccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. ||43|| tasmā iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbhaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||44|| yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ vā bahiddhā vā olārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. ||45|| evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimut' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kaṭaṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. ||46|| idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinardanti. imasmiṃ ca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāṇi vinuccimsu. tena kho pana samayena cha loka arahanto honti. ||47|| 6 ||

paṭhamabhāṇavāraṃ.

tena kho pana samayena Bārāṇasiyaṃ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtaṃ paricāriyamānassa paṭigacce 'eva niddā okkami, pariyaṇassāpi pacchā niddā okkami, sabbarattiyo ca telappadīpo jhāyati. || 1 || atha kho Yaso kulaputto paṭigacce 'eva paṭibujjhivā addasa sakāṃ parijaṇaṃ supantaṃ, aññissā kacche viṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, vippalapantiyo, hatthappattaṃ susānaṃ maññe. disvān' assa ādīnava pāturahosi, nibbidāya cittaṃ saṇṭhāsi. atha kho Yaso kulaputto udānaṃ udānesi : upaddutaṃ vata bho, upassatthaṃ vata bho 'ti. || 2 || atha kho Yaso kulaputto suvaṇṇapādūkāyo ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. || 3 || tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya ajjhokāse caṅkamaṃti. addasa kho bhagavā Yasaṃ kulaputtaṃ dūrato 'va āgacchantaṃ, disvāna caṅkamā orohitvā paññatto āsano nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi : upaddutaṃ vata bho, upassatthaṃ vata bho 'ti. atha kho bhagavā Yasaṃ kulaputtaṃ etad avoca : idaṃ kho Yasa anupaddutaṃ, idaṃ anupassatthaṃ. ehi Yasa nisīda, dhammaṃ te descassāmi. || 4 || atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassatthaṃ ti haṭṭho udaggo suvaṇṇapādūkāhi orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃki-lesāṃ nekkhamme ānisaṃsaṃ pakāsesi. || 5 || yadā bhagavā

āññāsi Yasam kulaputtam kallacittam muducittam vinīva-
 raṇacittam udaggacittam pasannacittam, atha yā buddhānaṃ
 sāmukhaṃsika dhammadesanā tam pakāsesi, dukkhaṃ samu-
 dayam nirodhaṃ maggaṃ. seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam paṭigaṇheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vitamalam dhammacakkhum udapādi yaṃ kiñci samudaya-
 dhammaṃ sabbaṃ tam nirodhadhamman ti. ||6|| atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhitvā Yasam kula-
 puttam apassantī yena seṭṭhi gahapati ten' upasaṃkhami,
 upasaṃkhamitvā seṭṭhim gahapatiṃ etad avoca: putto te ga-
 hapati Yaso na dissatīti. atha kho seṭṭhi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanaṃ migadāyo
 ten' upasaṃkhami. addasa kho seṭṭhi gahapati suvaṇṇapā-
 dukānaṃ nikkhepaṃ, disvāna tam yeva anugamāsi. ||7||
 addasa kho bhagavā seṭṭhim gahapatiṃ dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi: yaṃ nūnāhaṃ tathā-
 rūpaṃ iddhābhisamkhāraṃ abhisamkhāreyyam, yathā seṭṭhi
 gahapati idha nisinno idha nisinnaṃ Yasam kulaputtam na
 passeyyā 'ti. atha kho bhagavā tathārūpaṃ iddhābhisam-
 khāraṃ abhisamkhāresi. ||8|| atha kho seṭṭhi gahapati yena
 bhagavā ten' upasaṃkhami, upasaṃkhamitvā bhagavantam etad
 avoca: api bhante bhagavā Yasam kulaputtam passeyyā 'ti.
 tena hi gahapati nisīda. app eva nāma idha nisinno idha
 nisinnaṃ Yasam kulaputtam passeyyāsīti. atha kho seṭṭhi
 gahapati idh' eva kirāhaṃ nisinno idha nisinnaṃ Yasam
 kulaputtam passissāmiti haṭṭho udaggo bhagavantam abhivā-
 detvā ekamantaṃ nisīdi. ||9|| ekamantaṃ nisinnassa kho
 seṭṭhissa gahapatissa bhagavā anupubbikathaṃ kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca:
 abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante
 nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mū-
 lhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ
 dhāreyya cakkhumanto rūpāni dukkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhanto
 bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusaṃ-
 ghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇu-
 pe- tam saraṇam gatan ti. so 'va loke paṭhamaṃ upāsako ahosi

tevāciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamāno yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimucci. atha kho bhagavato etad aho si : Yasassa kulaputtassa pituno dhamme desiyamāno yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto. yaṃ nūnāhaṃ taṃ iddhābhisamkhāraṃ paṭippassambheyyan ti. atha kho bhagavā taṃ iddhābhisamkhāraṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gahapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvāna Yaśaṃ kulaputtaṃ etad avoca : mātā te tāta Yaso paridevasokasampannā, dehi mātu jivitaṃ ti. || 12 || atha kho Yaso kulaputto bhagavantaṃ ullokesi. atha kho bhagavā seṭṭhiṃ gahapatiṃ etad avoca : taṃ kiṃ maññasi gahapati, Yasassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gahapati hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. no h' etaṃ bhante. Yasassa kho gahapati kulaputtassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā. tassa yathādiṭṭhaṃ yathāviditaṃ bhūmiṃ paccavekkhantassa anupādāya āsavehi cittaṃ vimuttaṃ. abhabbo kho gahapati Yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe agārikabhūto 'ti. || 13 || lābhā bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathā Yasassa kulaputtassa anupādāya āsavehi cittaṃ vimuttaṃ. adhivāsetu me bhante bhagavā ajjatanāya bhattaṃ Yasena kulaputtana paccāsamāṇenā 'ti. adhivāsesi bhagavā tuṇhibbhāvena. atha kho seṭṭhi gahapati bhagavato adhivāsaṇaṃ viditvā uttḥāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. || 14 || atha kho Yaso kulaputto acirappakkante seṭṭhiṃ mhi gahapatiṃ mhi bhagavantaṃ etad avoca : labheyyāhaṃ bhante bhagavato santike pabbajjāṃ, labbeyyaṃ upasampadan ti. ehi bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā

'va tassa āyasmato upasampadā ahoṣi. tena kho pana samayena satta loke arahanto honti. ||15||

Yasapabbajjā niṭṭhitā. ||7||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīva-
raṃ ādāya āyasmatā Yasena pacchāsamaṇena yena seṭṭhissa
gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā
paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca
purāṇadutiyaikā ca yena bhagavā ten' upasaṃkaminṃsu, upa-
saṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdim-
su. ||1|| tāsaṃ bhagavā anupubbikatham kathesi seyyath'
idaṃ: dānakatham sīlakatham saggakatham kāmānaṃ ādi-
navaṃ okāraṃ saṃkilesaṃ nekkhammo ānisaṃsaṃ pakāsesi.
yadā tā bhagavā aññāsi kallacittā muducittā vinivaraṇacittā
uddaggacittā pasannacittā, atha yā buddhānaṃ sāmukkaṃsi-
kā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ ni-
rodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apu-
gatakāḷakaṃ sammad eva rajanaṃ paṭigaṇheyya, evam eva
tāsaṃ tasmiṃ yeva āsane virajaṃ vītamalaṃ dhammaca-
kkhū udapādi yaṃ kiñci samudayadhammaṃ sabbam taṃ
nirodhadhammaṃ ti. ||2|| tā diṭṭhadhammā pattadhammā
viditadhammā pariyogāhadhammā tiṇṇavicikicchā vigataka-
thamkathā vesārajappattā aparappaccayā satthu sāsane bha-
gavantam etad avocaṃ: abhikkantaṃ bhante, abhikkantaṃ
bhante — la — etā mayaṃ bhante bhagavantam saraṇaṃ ga-
cehāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsikāyo no bha-
gavā dhāretu ajjataggo paṇupetā saraṇaṃ gatā 'ti. tā 'va
loke paṭhamaṃ upāsikā ahesuṃ tevācika. ||3|| atha kho
āyasmato Yasassa mātā ca pitā ca purāṇadutiyaikā ca bha-
gavantaṃ ca āyasmantaṃ ca Yaṣaṃ paṇitena khādaniyena bho-
janiyena sahatthā santappetvā sampavāretvā bhagavantam
bhuttāviṃ onitapattapaṇiṃ ekamantaṃ nisīdimsu. atha kho
bhagavā āyasmato Yasassa mātaraṃ ca pitaraṃ ca purāṇa-
dutiyaikaṃ ca dhammiyā kathāya sandassetvā samādapetvā
samuttejetvā sampahaṃsetvā utṭhāyāsanaṃ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyaka
Bārāṇasiyam seṭṭhānusettihinam kulānaṃ puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Yasaṃ abhivādetvā ekamantaṃ aṭṭhamsu. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasiyaṃ seṭṭhānuseṭṭhinaṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovaḍatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idam: dānakathaṃ silakathaṃ sagga-kathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakānaṃ sammad eva rajanaṃ paṭigaṇheyya, evam eva tesam tasmaṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāhadhammā tiṇṇavicikiechā vigatakathaṃkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocuṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmācariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasmantaṃ upasampadā ahosi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovadī anusāsi. tesam bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā niṭṭhitā. ||9||

assosum kho āyasmato Yasassa paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahoṣi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajito 'ti. ||1|| te yenāyasmā Yaso ten' upasaṃkamimṣu, upasaṃkamitvā āyasantam Yasam abhivādetvā ekamantaṃ aṭṭhamṣu. atha kho āyasmā Yaso te paññāsamatte gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnō kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante paññāsamattā gihisahāyakā janapadā pubbānupubbakānaṃ kulānaṃ puttā, ime bhagavā ovaḍatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi—pa—dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyuthāpi nāma suddhaṃ vatthaṃ apagataḥkālakaṃ sammā eva rajanaṃ paṭigāṇheyya, evaṃ eva tesam tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te dīṭṭha-dhammā pattadhammā viditadhammā pariyogāḥhadhammā tiṇṇavicikicchā vigataḥkathaṃkathā vesārajappattā aparappa-cceyā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhātō dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasantānaṃ upasampadā ahoṣi. atha kho bhagavā te bhikkhū dhammiyā kathāya ovaḍi anusāsi. tesam bhagavatā dhammiyā kathāya ovadiya-mānānaṃ anusāsiyamānānaṃ anupādāya āsavehi cittāni vimuccimṣu. tena kho pana samayena ekasatṭhi loke arahanto honti. ||4||10||

atha kho bhagavā bhikkhū āmantesi: mutt' āhaṃ bhikkhave sabbapāsehi ye dībbā ye ca mānūsā. tumhe pi bhik-

khave muttā sabbapāsehi ye dibbā ye ca mānūsā. caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. mā okena dve agamittha. desetha bhikkhave dhammaṃ ādika-lyānaṃ majjhekalyānaṃ pariyosānakalyānaṃ sātthaṃ sa-vyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. santi sattā appaṇajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ gāthāya ajjhabhāsi :

baddho 'si sabbapāsehi ye dibbā ye ca mānūsā,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āhaṃ sabbapāsehi ye dibbā ye ca mānūsā,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.
antalikkhacaro pāso yv āyaṃ carati mānaso
tena taṃ bādhayissāmi, na me samaṇa mokkhasīti.
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tatth' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivita-ko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnā-haṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhavo tāsū-tāsū disāsū tesu-tesu janapadesu pabbājetha upasampādethā 'ti. ||1|| atha kho bhagavā sāyaṇhasamayā paṭi-sallānā vuṭṭhito etasmiṃ nidāne —pa—dhammikathaṃ katvā

108453

bhikkhū āmantesi : idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā. evañ ca pana bhikkhave pabbājetaḃbo upasampādetabbo : paṭhamāṃ kesamasuṃ ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā, bhikkhūnaṃ pādo vandāpetvā, ukkuṭikaṃ nisīdāpetvā, añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo : ||3|| buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyāṃ pi buddhaṃ saraṇaṃ gacchāmi, dutiyāṃ pi dhammaṃ saraṇaṃ gacchāmi, dutiyāṃ pi saṃghaṃ saraṇaṃ gacchāmi, tatiyāṃ pi buddhaṃ saraṇaṃ gacchāmi, tatiyāṃ pi dhammaṃ saraṇaṃ gacchāmi, tatiyāṃ pi saṃghaṃ saraṇaṃ gacchāmi. anujānāmi bhikkhave imehi tihi saraṇagāmanehi pabbajjaṃ upasampadan ti. ||4||

tīhi saraṇagāmanehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassaṃ vuttho bhikkhū āmantesi : mayhaṃ kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaraṃ vimuttiṃ anupāpuṇātha anuttaraṃ vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasāṃkami, upasāṃkamitvā bhagavantāṃ gāthāya ajjhabhāsi :

baddho 'si Mārapāsehi ye dibbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āhaṃ Mārapāsehi ye dibbā ye ca mānusa,
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhi dummano tatth' ev' antaradhāyi. ||2||13||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā maggā okkamma yena aññātaro vanasaṇḍo ten' upasaṅkami, upasaṅkamitvā taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ rukkhamaṇḍe nisīdi. tena kho pana samayena tiṃsamattā Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vanasaṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī ānitā ahoṣi. atha kho sā vesī tesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. ||1|| atha kho te sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ vanasaṇḍaṃ āhiṇḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ rukkhamaṇḍe nisinnaṃ, disvāna yena bhagavā ten' upasaṅkamissa, upasaṅkamitvā bhagavantaṃ etad avocaṃ : api bhante bhagavā ekaṃ itthiṃ passeyyā 'ti. kiṃ pana vo kumārā itthiyā 'ti. idha mayaṃ bhante tiṃsamattā Bhaddavaggiyā sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimhā, ekassa pajāpati nāhosi, tass' atthāya vesī ānitā ahoṣi. atha kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇḍaṃ āhiṇḍamā 'ti. ||2|| taṃ kiṃ maññatha vo kumārā, kutaṃ nu kho tumhākaṃ varaṃ, yaṃ vā tumhe itthiṃ gaveseyyātha yaṃ vā attānaṃ gaveseyyāthā 'ti. etad eva bhante ambhākaṃ varaṃ yaṃ mayaṃ attānaṃ gaveseyyāthā 'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti. evaṃ bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ||3|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ : dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukhaṃsika dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakalākaṃ sammad eva rajanaṃ paṭigaṇheyya, evaṃ eva tesam tasmīṃ yeva āsane virajjaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-dhammaṃ sabbam taṃ nirodhadhammaṃ ti. ||4|| te diṭṭha-dhammā pattadhammā vidadhammā pariyoḍhadhammā

tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparap-paccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam || 14 || dutiyakabhāṇavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā vihetthesīti. app eva maṃ na vihettheyya, ingha tvaṃ Kassapa anujānāhi agyāgāran ti. vihara mahāsamaṇa yathāsukhan ti. || 2 || atha kho bhagavā agyāgāram pavisitvā tiṇasantharakam paññāpetvā nisīdi pul-laṇkam ābhūñjitvā ujum kāyam paṇidhāya parimukham satim upatṭhāpetvā. atha kho so nāgo bhagavantam pavittṭham addasa, disvāna dukkhī dummano padhūpāsi. atha kho bhagavato etad ahosi : yaṃ nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca maṃsañ ca nhāruñ ca aṭṭhiñ ca aṭṭhi-
miñjañ ca tejasā tejaṃ pariyādiyeyyaṃ ti. ||3|| atha kho
bhagavā tathārūpaṃ iddhābhisamkhāraṃ abhisamkharitvā
padhūpāsi. atha kho so nāgo makkhaṃ asahamaṇo pajjali.
bhagavāpi tejodhātum samāpajjitvā pajjali. ubhinnaṃ sajo-
tibhūtānaṃ agyāgāraṃ ādittaṃ viya hoti sampajjalitaṃ sajo-
tibhūtaṃ. atha kho te jaṭilā agyāgāraṃ parivāretvā evaṃ
āhaṃsu: abhirūpo vata bho mahāsamaṇo, nāge na viheṭhis-
satīti. ||4|| atha kho bhagavā tassā rattiyā accayena tassa
nāgassa anupahacca chaviñ ca cammañ ca maṃsañ ca nhāruñ
ca aṭṭhiñ ca aṭṭhiminjañ ca tejasā tejaṃ pariyādiyitvā patte
pakkipitvā Uruvelakassapassa jaṭilassa dassesi: ayaṃ te
Kassapa nāgo, pariyādinno assa tejasā tejo 'ti. atha kho
Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho ma-
hāsamaṇo mahānubhāvo, yatra hi nāna caṇḍassa nāgarājassa
iddhimato āsivisassa ghoravisassa tejasā tejaṃ pariyādiyissa-
ti, na tv eva ca kho aralā yathā ahan ti. ||5||

Nerañjarāyaṃ bhagavā Uruvelakassapaṃ jaṭilaṃ avoca:
sace to Kassapa agaru, viharemu ajjunho aggisālamhiti. na
kho me mahāsamaṇa garu, phāsukāmo 'va taṃ nivāremi, caṇḍ'
ettha nāgarājā iddhimā āsiviso ghoraviso, so taṃ mā viheṭhe-
sīti. app eva maṃ na viheṭheyya, iṅgha tvaṃ Kassapa anujā-
nāhi agyāgāraṃ ti. dinnan ti naṃ viditvā asambhito pāvisi
bhayamaṭīto. disvā isiṃ pavitṭhaṃ ahināgo dummano padhū-
pāsi. sumānaso avimano manussanāgo pi tattha padhūpāsi.
makkhañ ca asahamaṇo ahināgo pāvako va pajjali. tejodhā-
tusukusalo manussanāgo pi tattha pajjali. ubhinnaṃ sajoti-
bhūtānaṃ agyāgāraṃ udiccare jaṭilā: abhirūpo vata bho
mahāsamaṇo nāge na viheṭhissatīti bhaṇanti. ||6|| atha kho
tassā rattiyā accayena hatā nāgassa acciyo honti, iddhimato
pana ṭhitā anekavaṇṇā acciyo honti, nilā atha lohikā māñ-
jetṭhā pītakā phalikavaṇṇāyo Aṅgirasassa kāye anekavaṇṇā
acciyo honti. pattamhi odahitvā ahināgaṃ brāhmaṇassa
dassesi: ayaṃ te Kassapa nāgo, pariyādinno assa tejasā tejo
'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminā iddhi-
pāṭihāriyena abhippasanno bhagavantam etad avoca: idh'
eva mahāsamaṇa vihara, ahan te dhuvaḥbhatteṇā 'ti. ||7||

paṭṭhamam paṭihāriyaṃ. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidûre aññatarasmim vanasaṇḍe vihâsi. atha kho cattâro Mahârâjâno abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena bhagavâ ten' upasaṃkamimsu, upasaṃkamtivâ bhagavantam abhivâdetvâ catuddisâ aṭṭhaṃsu seyyathâpi mahantâ aggikkhandhâ. || 1 || atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasaṃkami, upasaṃkamtivâ bhagavantam etad avoca : kâlo mahâsamaṇa niṭṭhitam bhattam. ko nu kho te mahâsamaṇa abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena tvaṃ ten' upasaṃkamimsu, upasaṃkamtivâ tam abhivâdetvâ catuddisâ aṭṭhaṃsu seyyathâpi mahantâ aggikkhandhâ 'ti. ete kho Kassapa cattâro Mahârâjâno yenâhaṃ ten' upasaṃkamimsu dhammasavanâyâ 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahâsamaṇo mahânubhavo, yatra hi nâma cattâro pi Mahârâjâno upasaṃkamissanti dhammasavanâyâ, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvâ tasmiṃ yeva vanasaṇḍe vihâsi. || 2 ||

duṭiyakapâṭihâriyaṃ. || 16 ||

atha kho Sakko devânam indo abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena bhagavâ ten' upasaṃkami, upasaṃkamtivâ bhagavantam abhivâdetvâ ekamantam aṭṭhâsi seyyathâpi mahâ aggikkhandho, pûrimâhi vaṇṇanibhâhi abhikkantataro ca paṇitataro ca. || 1 || atha kho Uruvelakassapo jaṭilo tassâ rattiyâ accayena yena bhagavâ ten' upasaṃkami, upasaṃkamtivâ bhagavantam etad avoca : kâlo mahâsamaṇa niṭṭhitam bhattam. ko nu kho so mahâsamaṇa abhikkantâya rattiyâ abhikkantavaṇṇâ kevalakappaṃ vanasaṇḍaṃ obhâsetvâ yena tvaṃ ten' upasaṃkami, upasaṃkamtivâ tam abhivâdetvâ ekamantam aṭṭhâsi seyyathâpi mahâ aggikkhandho purimâhi vaṇṇanibhâhi abhikkantataro ca paṇitataro cā 'ti. eso kho Kassapa Sakko devânam indo yenâhaṃ ten' upasaṃkami dhammasavanâyâ 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahâsamaṇo mahânubhavo, yatra hi nâma

Sakko pi devānam indo upasaṅkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

tatiyakapāṭihāriyaṃ. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantaṃ etad avoca: kālo mahāsamaṇa niṭṭhitaṃ bhattaṃ. ko nu kho so mahāsamaṇa abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvaṃ ten' upasaṅkami, upasaṅkamitvā taṃ abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenaṃ ten' upasaṅkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasaṅkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

catutthapāṭihāriyaṃ. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyaṇṇo paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamitukāmā honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: etarahi kho me mahāyaṇṇo paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtaṃ khādaniyaṃ bhojaniyaṃ ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyaṃ karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātānāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiya accayena yena bhagavā ten' upasamkamani, upasamkamitvā bhagavantam etad avoca : kâlo mahāsamaṇa, niṭṭhitam bhattam. kim nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho mahāsamaṇo nāgacchatiti, khādaniyassa ca bhojaniyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahoṣi : etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅgamaḡadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāyo iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḡḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjitvā tasmim yeva vanasaṇḍe vi-
hāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahoṣi : kattha nu kho aham paṃsukūlam dhaveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya pāṇinā pokkharaniṃ khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahoṣi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatiṃ silam upanikkhipi idha bhante bhagavā paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahoṣi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

âlambitvâ uttaratû 'ti. atha kho bhagavato etad ahosi : kimhi nu kho ahaṃ paṃsukûlaṃ vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukûlaṃ vissajjetû 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : kâlo mahāsamaṇa, niṭṭhitaṃ bhattaṃ. kiṃ nu kho mahāsamaṇa nāyaṇi pubbe idha pokkharañi, sāyaṃ idha pokkharañi, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākha onatā, sāyaṃ sākha onatā 'ti. ||3|| idha me Kassapa paṃsukûlaṃ uppannaṃ ahosi, tassa mayhaṃ Kassapa etad ahosi : kattha nu kho ahaṃ paṃsukûlaṃ dho-veyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya paṇinā pokkharañiṃ kha-nitvā maṃ etad avoca : idha bhante bhagavā paṃsukûlaṃ dhovatû 'ti. sāyaṃ amanussena paṇinā khanitā pokkharañi. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukûlaṃ parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante paṃsukûlaṃ parimaddatû 'ti. sāyaṃ amanussena nikkhittā silā. ||4|| tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ âlambitvâ utta-reyyan ti. atha kho Kassapa kakudhe adhivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sākhaṃ onamesi idha bhante bhagavā âlambitvâ uttaratû 'ti. sv āyaṃ âharahattho kakudho. tassa mayhaṃ Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukûlaṃ vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukûlaṃ vissajjetû 'ti. sāyaṃ amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyā-vaccaṃ karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattaṃ bhuñjitvā tasmim yeva vanasaṇḍe vihâsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhaga-

vato kâlaṃ ârocesi: kâlo mahâsamāṇa nīṭṭhitam bhattan ti. gaccha tvaṃ Kassapa, âyāmaṃ ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gaḥetvā paṭhamataraṃ âgantvā agyâgāre nisīdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyâgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvaṃ mahâsamāṇa maggena âgato. aham tayā paṭhamataraṃ pakkanto, so tvaṃ paṭhamataraṃ âgantvā agyâgāre nisinnō 'ti. ||8|| idhāham Kassapa tam uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gaḥetvā paṭhamataraṃ âgantvā agyâgāre nisimno. idaṃ kho Kassapa jambuphalaṃ vaṇṇasampannam gandhasampannam rasasampannam, sace âkāṇkhasi, paribhuñjā 'ti. alaṃ mahâsamāṇa, tvaṃ yev' etaṃ arahasi, tvaṃ yev' etaṃ paribhuñjāhīti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamāṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tato phalaṃ gaḥetvā paṭhamataraṃ âgantvā agyâgāre nisīdissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasande vihāsi. ||9|| atha kho Uruvelakassapo jaṭilo tassā ratiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavato kâlaṃ ârocesi: kâlo mahâsamāṇa nīṭṭhitam bhattan ti. gaccha tvaṃ Kassapa, âyāmaṃ ahan ti Uruvelakassapaṃ jaṭilaṃ uyyojetvā yāya jambuyāyaṃ Jambudīpo paññāyati, tassā avidūre ambo —gha— tassā avidūre āmalakī —la— tassā avidūre haritakī —la— Tāvatisam gantvā pâricchattakapuppham gaḥetvā paṭhamataraṃ âgantvā agyâgāre nisīdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyâgāre nisinnam, disvāna bhagavantam etad avoca: katamena tvaṃ mahâsamāṇa maggena âgato. aham tayā paṭhamataraṃ pakkanto, so tvaṃ paṭhamataraṃ âgantvā agyâgāre nisinnō 'ti. ||10|| idhāham Kassapa tam uyyojetvā Tāvatisam gantvā pâricchattakapuppham gaḥetvā paṭhamataraṃ âgantvā agyâgāre nisinnō. idaṃ kho Kassapa pâricchattakapuppham vaṇṇasampannam gandhasampannam, sace âkāṇkhasi, gaṇhā 'ti. alaṃ mahâsamāṇa, tvaṃ yev' etaṃ arahasi, tvaṃ yev' etaṃ

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataraṃ uyyojetvā Tāvatisaṃ gantvā pāricchattakapupphaṃ gabetvā paṭhamataraṃ āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. ||11|| 1084 55

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma kaṭṭhāni phāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyantu Kassapa kaṭṭhāni. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakaṭṭhasatāni phāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyaṃsu, na tv eva ca kho arahā yathā ahan ti. ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjāletuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma aggī ujjāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjāliyantu Kassapa aggīti. ujjāliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjāliyaṃsu, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetuṃ. atha kho tesāṃ jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayāṃ na sakkoma aggī vijjhāpetuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyantu Kassapa aggīti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāliyaṃsu, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antarattakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjani-mujjam pi karonti. atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besuṃ. atha kho tesam jaṭilānaṃ etad ahosi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahan ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmiṃ padese bhagavā viharati, so padeso udakena anuotthaṭo hoti. atha kho bhagavato etad ahosi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyaṃ ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vuḷho ahoṣīti nāvāya sambahulehi jaṭilehi saddhiṃ yasmiṃ padese bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etad avoca: idha nu tvaṃ mahāsamaṇa 'ti. ayam ah' asmi Kassapā 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccutthāsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahan ti. ||16||

atha kho bhagavato etad ahosi: ciraṃ pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahan ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ saṃvejeyyaṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho tvaṃ Kassapa arahā, na pi arahattamaggaṃ samāpanno, sā pi te paṭipadā n' atthi, yāya tvaṃ arahā vā assa arahattamaggaṃ vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pâdesu sirasā nipatitvā bhagavantam etad avoca: labheyvāhaṃ bhante bhagavato santike pabbajjaṃ, labheyyaṃ upasampadan ti. ||17|| tvaṃ kho 'si Kassapa pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamtivā te jaṭile etad avoca: icchāma'

ahaṃ bho mahāsamaṇe brahmacariyaṃ carituṃ, yathā bhavanto maññanti tathā karontū 'ti. cirapaṭikā mayaṃ bho mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāmā 'ti. ||18|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae pavāhetvā yena bhagavā ten' upasaṃkamimso, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||19||

addasa kho Nādikassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae vuyhamāne, disvān' assa etad ahoṣi: mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmañ ca tihi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||20|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae pavāhetvā yena bhagavā ten' upasaṃkamimso, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||21||

addasa kho Gayākassapo jaṭilo kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae vuyhamāne, disvān' assa etad ahoṣi: mā h' eva me bhātūnaṃ upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmañ ca dvihi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Uruvelakassapaṃ etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||22|| atha kho te jaṭilā kesamissaṃ jaṭāmissaṃ khārikājamissaṃ aggihuttamissaṃ udae pavāhetvā yena bhagavā ten' upasaṃkamimso, upasaṃkamitvā bhagavato

pâdesu sirasâ nipatitvâ bhagavantam etad avocum : labhey-yâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyâyâ 'ti. sâ 'va tesam âyasmantânam upasampadâ ahosi. ||23||

bhagavato adhiṭṭhâna pañca kaṭṭhasatâni na phâliyimsu, phâliyimsu, aggî na ujjalimsu, ujjalimsu, na vijjhâyimsu, vijjhâyimsu, pañca mandâ mukhisatâni abhinimmini. etena nayena adḍhuddhapâṭihâriyasahassâni honti. ||24|| **20**||

atha kho bhagavâ Uruvelâyam yathâbhirantam viharitvâ yena Gayâsisam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbe' eva purāṇa-jāṭilehi. tatra sudam bhagavâ Gayâyam viharati Gayâsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavâ bhikkhū āmantesi : sabbam bhikkhave ādittam. kiñ ca bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso ādito, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam, saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā ādittā, rasā ādittā, kāyo ādito, phoṭṭhabbā ādittā, mano ādito, dhammā ādittā, manoviññāṇam ādittam, manosamphasso ādito, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3|| evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghānasmim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, rasesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu pi nibbindati, manasmim pi nibbindati, dhammesu pi nibbindati, manoviññāṇe pi nibbindati, manosamphasse pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati vedayitaṃ sukhāṃ vā dukkhāṃ vā adukkhamasukhāṃ vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim bhaññamāṇe tassa bhikkhusahassassa anupādāya āsavochi cittāni vimuccimsu. ||4|| ādittapariyāyaṃ niṭṭhitaṃ. ||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhim bhikkhusahassena sabbeheva purāṇajāṭilehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudaṃ bhagavā Rājagahe viharati Laṭṭhivanuyyāṇe Supatitṭhe cetiye. ||1|| assosi kho rājā Māgadho Seniyo Bimbisāro: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anuppatto Rājagahe viharati Laṭṭhivanuyyāṇe Supatitṭhe cetiye. tuṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisuddo abbhuggato iti pi, so bhagavā arahaṃ sammāsam-buddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokaṃ sadevakaṃ samārakaṃ sabrahmakaṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayamaṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten' upasaṃkamaṃ, upasaṃkamtvā bhagavantam abhivādetvā ekamantaṃ nisīdi. te pi kho dvādasanahutā Māgadhikā brāh-

maṇagahapatikā āppekacce bhagavantam abhivādetvā ekamantam nisīdimsu, appekacce bhagavatā saddhim sammodimsu, sammodanīyam katham sāraṇīyam vitisāretvā ekamantam nisīdimsu, appekacce yena bhagavā ten' añjalim paṇāmetvā ekamantam nisīdimsu, appekacce bhagavato santiko nāmagottam sāvetvā ekamantam nisīdimsu, apekacce tuṇhibhūtā ekamantam nisīdimsu. ||3|| atha kho tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam etad ahosi : kiṃ nu kho mahāsamaṇo Uruvelakassapo brahmacariyam carati, udāhu Uruvelakassapo mahāsamaṇe brahmacariyam caratīti. atha kho bhagavā tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam cetasā cetoparivitakkam aññāya āyasmantaṃ Uruvelakassapaṃ gāthāya ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggaṃ kisako vadāno.
pucchāmi taṃ Kassapa etam atthaṃ, katham pahīnaṃ
tava aggihuttan ti. |
rūpe ca sadde ca atho rase ca kāmītthiyo cābhivadanti
yaññā.
etaṃ malan ti upadhīsu ñatvā, tasmā na yitṭhe na huto
arañjin ti. ||4||
ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
rūpesu saddesu atho rasesu
atha ko carahi devamanussaloke rato mano Kassapa brūhi
me tan ti. |
disvā padam santam anupadhīkam akiñcanaṃ kāmabhave
asattaṃ
anaññathābhāvaṃ anaññaneyyam, tasmā na yitṭhe na huto
arañjin ti. ||5||

atha kho āyasmā Uruvelakassapo utṭhāyāsanā ekamsam uttarāsāṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam etad ahosi : Uruvelakassapo mahāsamaṇe brahmacariyam caratīti. ||6|| atha kho bhagavā tesam dvā-dasanahutānam Māgadhikānam brāhmaṇagahapatikānam ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dhammadesanā, taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. ||7|| seyyathāpi nāma suddhaṃ vatthaṃ apagatakalakam sammad eva rajanaṃ paṭigaṇheyya, evam eva ekādasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ Bimbisārapamukhānaṃ tasmaṃ yeva āsane virajaṃ vitamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti, ekanahutaṃ upāsakattaṃ paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro dīṭṭhadhammo pattadhammo veditadhammo pari-yogāḷhadhammo tiṇṇavicikiecho vigatakathamkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesuṃ, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata maṃ rajje abhisiñceyyun ti, ayaṃ kho me bhante paṭhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitaṃ ahaṃ sammāsambuddho okkameyyā 'ti, ayaṃ kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāhaṃ bhagavantaṃ payirupāseyyan ti, ayaṃ kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammaṃ deseyyā 'ti, ayaṃ kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāhaṃ bhagavato dhammaṃ ājāneyyan ti, ayaṃ kho me bhante pañcama assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesuṃ, te me etarahi samiddhā. ||10|| abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya paṭicchannaṃ vā vivareyya mūlhasa vā maggaṃ ācikkheyya andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhante bhagavā dhāretu ajjatagga paṇupetaṃ saraṇaṃ gatan ti, adhiyāsetu ca me bhante.

bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsaṇaṃ viditvā utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattacivaraṃ ādāya Rājagahaṃ pāvisi mahatā bhikkhusaṃghena saddhiṃ bhikkhusahassena sabbe' eva purāṇajaṭilehi. ||12|| tena kho pana samayena Sakko devānaṃ indo māṇavakaṇṇaṃ abhinimminivā buddhapamukhassa bhikkhusaṃghassa purato-purato gacchati imā gāthāyo gīyamaṇo :

danto dantehi saha purāṇajaṭilehi vippamutto vippamutthehi
siṅgīnikkhasuvanno Rājagahaṃ pāvisi bhagavā.

mutto mutthehi saha purāṇajaṭilehi vippamutto vippamutthehi

siṅgīnikkhasuvanno Rājagahaṃ pāvisi bhagavā.

tiṇṇo tiṇṇehi saha purāṇajaṭilehi vippamutto vippamutthehi

siṅgīnikkhasuvanno Rājagahaṃ pāvisi bhagavā.

dasavāso dasabalo dasadhammavidū dasabhi e' upeto

so dasasataparivāro Rājagahaṃ pāvisi bhagavā 'ti. ||13||

manussā Sakkaṃ devānaṃ indaṃ passitvā evaṃ āhaṃsu:
abhirūpo vatāyaṃ māṇavako, dassaniyo vatāyaṃ māṇavako,
pāsādiko vatāyaṃ māṇavako. kassa nu kho ayaṃ māṇavako
'ti. evaṃ vutte Sakko devānaṃ indo te manusse gāthāya
ajjhabhāsi :

yo dhīro sabbadhī danto buddho appatipuggalo

arahaṃ sugato loke tassāhaṃ paricārako 'ti. ||14||

atha kho bhagavā yena raṇṇo Māgadhasa Seniyassa
Bimbisārassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā
paññatto āsane nisīdi saddhiṃ bhikkhusaṃghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukhaṃ
bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ
onītapattapāṇiṃ ekamantaṃ nisīdi. ||15|| ekamantaṃ ni-

sinnassa kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamanasampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ rattiṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ ti. ||16|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa etad ahoṣi: idaṃ kho amhākaṃ Veḷuvanaṃ uyyānaṃ gāmato n' eva avidūre na accāsanne gamanāgamanasampannaṃ atthikānaṃ-atthikānaṃ manussānaṃ abhikkamanīyaṃ, divā appākiṇṇaṃ, rattiṃ appasaddaṃ appanigghosaṃ vijanavātaṃ manussarāhaseyyakaṃ paṭisallānasāruppaṃ, yaṃ nūnāhaṃ Veḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dadeyyaṃ ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayā bhikkhāraṃ gaheṭvā bhagavato onojesi etāhaṃ bhanto Veḷuvanaṃ uyyānaṃ buddhapamukhasa bhikkhusaṃghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmaṃ ti. ||18|| **22**||

tena kho pana samayena Sañjāyo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṃ addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjāyo paribbājako brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamaṃ amataṃ adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayā nivāsetvā pattacivaraṃ ādāya Rājagahaṃ piṇḍāya pāvīsi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajī Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvān' assa etad ahoṣi: ye vata loke arahanto vā arahattamagggaṃ vā samāpannā, yaṃ tesā bhikkhūnaṃ aññataro, yaṃ nūnā-

ham imaṃ bhikkhū upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||2|| atha kho Sāriputtassa paribbājaka-ssa etad ahoṣi : akālo kho imaṃ bhikkhū pucchitūṃ, antaragharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhū piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upa-ññātaṃ maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasaṃkami, upasaṃkamitvā āyasmatā Assajinā saddhiṃ sammodi, sammodanīyaṃ kathaṃ saraṇīyaṃ vitisāretvā ekamantaṃ atṭhāsi, ekamantaṃ tṭhito kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammaṃ rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ roce-mīti. kiṃvādi panāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhamma-vinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetūṃ, api ca te saṃkhittena atthaṃ vakkhānīti. atha kho Sāriputto paribbājako āyasmantaṃ Assajim etad avoca : hotu āvuso, appaṃ vā bahuṃ vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesam hetuṃ tathāgato āha
tesaṃ ca yo nirodho evaṃvādi mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imaṃ dhammapariyāyaṃ sutvā virajaṃ vītamalaṃ dhammacakkhū udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokaṃ aditṭhaṃ abbatitaṃ bahukehi kappanahutehīti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasaṃkami. addasa kho Moggallāno paribbājako Sāriputtaṃ paribbājakaṃ dūrato 'va āgacchantaṃ, disvāna Sāri-

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso amataṃ adhigato 'ti. āmāvuso amataṃ adhigato 'ti. yathā kathaṃ pana tvaṃ āvuso amataṃ adhigato 'ti. ||6|| idhāhaṃ āvuso addasaṃ Assajim bhikkhuṃ Rājagaho piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhuṃ iriyāpathasampannaṃ, disvāna me etad ahoṣi : yo vata loka arahanto vā arahattamaggaṃ vā samāpannā, ayaṃ tesam bhikkhūnaṃ aññataraṃ, yaṃ nūnāhaṃ imaṃ bhikkhuṃ upasaṃkamitvā puccheyyaṃ : kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahoṣi : akālo kho imaṃ bhikkhuṃ pucchitum, antaragharaṃ pavitṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhuṃ piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan ti. atha kho āvuso Assaji bhikku Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khv āhaṃ avuso yena Assaji bhikkhu ten' upasaṃkamim, upasaṃkamitvā Assajinā bhikkhunā saddhim sammodim, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisāretvā ekamantaṃ atṭhāsim, ekamantaṃ ṭhito kho ahaṃ āvuso Assajim bhikkhuṃ etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kiṃvādi panāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca to saṃkhittena atthaṃ vakkhāmīti. appaṇi vā bahum vā bhāsasu, atthaṃ yeva me brūhi, atthen' eva me attho, kiṃ kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesaṃ ca yo nirodho evaṃvādi mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

yāyaṃ sutvā virajaṃ vitamalaṃ dhammacakkhuṃ udapādi
yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadha-
mmaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā
padam asokaṃ adiṭṭhaṃ abbatitaṃ bahukehi kappanahute-
hiti. || 10 || **23** ||

atha kho Moggallāno paribbājako Sāriputtaṃ pa-
ribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato
santike, so no bhagavā satthā 'ti. imāni kho āvuso aḍḍha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājakā ten' upasaṃkamimṣu, upasaṃkamitvā te paribbā-
jake etad avocuṃ: gacchāma mayaṃ āvuso bhagavato san-
tike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahā-
samaṇe brahmacariyaṃ carissāmā 'ti. || 1 || atha kho Sāri-
puttamoggallānā yena Sañjaya o paribbājako ten' upasaṃka-
mimṣu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocuṃ:
gacchāma mayaṃ āvuso bhagavato santiko, so no bhagavā
satthā 'ti. alaṃ āvuso mā agamittā, sabbeva tayo imaṃ
gaṇaṃ pariharissāmā 'ti. dutiyam pi kho — la — tatiyam
pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad
avocuṃ: gacchāma mayaṃ āvuso bhagavato santike, so no
bhagavā satthā 'ti. alaṃ āvuso mā agamittā, sabbeva
tayo imaṃ gaṇaṃ pariharissāmā 'ti. || 2 || atha kho Sāriputta-
moggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena
Veluvanaṃ ten' upasaṃkamimṣu, Sañjayaṃ pana paribbāja-
kassa tatth' eva uṇhaṃ lohitaṃ mukhato uggacchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi: ete bhikkhave dve sahāyakā
āgacchanti Kolito Upatisso ca, etaṃ me sāvakayugaṃ
bhavissati aggāṃ bhaddayugaṃ ti. gambhīre ñāṇavisaye
anuttare upadhisamkhaye vimutte anuppatte Veluvanaṃ
atha ne satthā vyākāsi: ete dve sahāyakā āgacchanti Kolito
Upatisso ca, etaṃ me sāvakayugaṃ bhavissati aggāṃ bhadda-
yugaṃ ti. || 3 || atha kho Sāriputtamoggallānā yena bhagavā

ten' upasaṃkamim̐su, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam̐ etad avocum̐ : labheyyāma mayam̐ bhante bhagavato santike pabbajjam̐, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svakkhāto dhammo, caratha brahmacariyam̐ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam̐ āyasmantānam̐ upasampadā ahosi. ||4|| tena kho pana samayena abhiññātā-abhiññātā Māgadhikā kulaputtā bhagavati brahmacariyam̐ caranti. manussā ujjhāyanti khīyanti vipācenti : aputtakatāya paṭipanno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gotamo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena jaṭilasahassam̐ pabbājitaṃ, imāni ca aḍḍhateyyāni paribbājaka-satāni Sañjayāni pabbājitaṃ, ime ca abhiññātā-abhiññātā Māgadhikā kulaputtā samaṇe Gotame brahmacariyam̐ carantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam̐ Giribbajam̐
sabbe Sañjaye netvāna, kam̐ su dāni nayissatīti. ||5||

assosum̐ kho bhikkhū tesam̐ manussānam̐ ujjhāyantānam̐ khīyantānam̐ vipācentānam̐. atha kho te bhikkhū bhagavato etam̐ attham̐ ārocesum̐. na bhikkhave so saddo ciraṃ bhavissati, sattāham̐ eva bhavissati, sattāhassa accayena antara-dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam̐ Giribbajam̐
sabbe Sañjaye netvāna, kam̐ su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam̐ kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam̐ Giribbajam̐
sabbe Sañjaye netvāna, kam̐ su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam̐ kā usuyyā vijānatan ti.

manussā dhammena kira samaṇā Sakyaputtiyā nenti no adhammena 'ti sattāham eva so saddo ahosi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsīyamānā dunnivatthā duppārutā anākappa-sampannā piṇḍāya caranti. te manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santuṭṭhā lajjino kukkucekkā sikkhākāmā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dunnivatthā duppārutā anākappa-sampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappa-sampannā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ

upari bhojane pi uttittḥapattam upanāmenti, upari khādaniyo pi uttittḥapattam upanāmenti, upari sāyaniye pi uttittḥapattam upanāmenti, upari pāniye pi uttittḥapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. || 4 || vigarahi buddho bhagavā : ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appatirūpam assāmaṇakam akappiyam akaraṇīyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttittḥapattam upanāmessanti upari khādaniye pi uttittḥapattam upanāmessanti, upari sāyaniye pi uttittḥapattam upanāmessanti, upari pāniye pi uttittḥapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasādāya, pasannānañ ca ekaccānam aññathattāyā 'ti. || 5 || atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantutṭhiyā saṃgaṇikāya kosajjassa avaṇṇam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santutṭhassa sallokhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upatṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upatṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmim dhammavinaye vuddhim virūḷhim vepullam āpajjissanti. || 6 || evaṃ ca pana bhikkhave upajjhāyo gahetabbo : ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahetvā evam assa vacaniyo : upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehiti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikena bhikkhave upajjhāyamhi sammāvattitabbam, tatrāyam sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā danta-kattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pitassa udakam datvā bhājanam paṭiggahetvā nicam katvā sādhu-kam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmaṃ pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, saḡuṇam katvā saṃghāṭiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamanam ākaṇkhati, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā saḡuṇam katvā saṃghāṭiyo pārupitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamanena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antarantarā kathā opādetabbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādaka-thalikam upanikkhipitabbam, paccuggantvā pattacivaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinuam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulam kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nicam katvā sādhu-kam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacivaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā

hetthāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravaṇṣam vā cīvararajjum vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaram nikkhipitabbam. upajjhāyamhi vutṭhite āsanam uddharitabbam, pādodakam pādapīṭhaṃ pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo hoti, nahānaṃ paṭiyādetabbam. sace sītena attho hoti, sītaṃ paṭiyādetabbam. sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭhaṃ ādāya upajjhāyassa piṭṭhito-piṭṭhito guntvā jantāgharapīṭhaṃ datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇam dātabbam, mattikā dātubbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||12|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare upajjhāyassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. ulake pi upajjhāyassa parikammaṃ kātabbam. nahātena paṭhamataraṃ uttaritvā attano gattaṃ vodakam katvā nivāsetvā upajjhāyassa gattato uḍakam pamajjitabbam, nivāsaṇaṃ dātabbam, saṃghāṭi dātubbā, jantāgharapīṭhaṃ ādāya paṭhamataraṃ āgantvā āsanam paññāpetabbam, pādodakam pādapīṭhaṃ pādakathalikam upanikkhipitabbam. upajjhāyo pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti, uddisāpetabbo. sace paripucchitukāmo hoti, paripucchitabbo. yasmaṃ vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāraṃ eodhentena paṭhamam pattacīvaram nīharitvā ekamantaṃ nikkhipitabbam. nisīdaṃ apaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbam. bhisibimbohanam nīharitvā ekamantaṃ nikkhipitabbam. ||14|| mañco nīcam katvā sādhuḥkaṃ aparighamsantena asaṃghaṭṭantena kavāṭapiṭṭhaṃ nīharitvā ekamantaṃ nikkhipitabbo. pīṭhaṃ nīcam katvā sādhuḥkaṃ

aparighamsantena asaṃghaṭṭantena kavātapipīṭṭhaṃ nīharitvā ekamantaṃ nikkhipitabbaṃ. mañcapaṭipādakā nīharitvā ekamantaṃ nikkhipitabbā. khelamallako nīharitvā ekamantaṃ nikkhipitabbo. apassenaphalakam nīharitvā ekamantaṃ nikkhipitabbaṃ. bhummattharaṇaṃ yathāpaññattaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbaṃ. sace vihāre santānakaṃ hoti, ullokā paṭhamam ohāretabbaṃ. ālokasandhikaṇṇabhāgā pamajjitabbā. sace gerukaparikamamakatā bhitti kaṇṇakitā hoti, colakam temetvā pīletvā pamajjitabbā. sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, colakam temetvā pīletvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti. saṃkāraṃ vicinitvā ekamantaṃ chaḍḍetabbaṃ. ||15|| bhummattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattaṃ paññāpetabbaṃ. mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḥkaṃ aparighamsantena asaṃghaṭṭantena kavātapipīṭṭhaṃ atiharitvā yathāpaññattaṃ paññāpetabbo. pīṭhaṃ otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḥkaṃ aparighamsantena asaṃghaṭṭantena kavātapipīṭṭhaṃ atiharitvā yathāpaññattaṃ paññāpetabbaṃ. bhisibimbohanaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattaṃ paññāpetabbaṃ. nisīdanapaccattiharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattaṃ paññāpetabbaṃ. khelamallako otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbaṃ. ||16|| pattacīvaraṃ nikkhipitabbaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gahevā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahevā ekena hatthena cīvaravaṃsam vā cīvararajjūṃ vā pamajjitvā pārato antaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitabbaṃ. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. sace dukkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivarita-
 tabbā, rattim thaketabbā. sace uṇhakālo hoti, divā vātapānā
 thaketabbā, rattim vivarita-abbā. ||18|| sace parivenaṃ uklā-
 paṃ hoti, parivenaṃ sammajjitabbā. sace koṭṭhako uklāpo
 hoti, koṭṭhako sammajjitabbo. sace upatthānasālā uklāpā
 hoti, upatthānasālā sammajjitabbā. sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā. sace vaccaṇṇi uklāpā hoti,
 vaccaṇṇi sammajjitabbā. sace pāṇiyaṃ na hoti, pāṇiyaṃ
 upatthāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-
 niyaṃ upatthāpetabbā. sace ācamaṇakumbhiyā udakaṃ
 na hoti, ācamaṇakumbhiyā udakaṃ āsiṇṇitabbā. ||19|| sace
 upajjhāyassa anubhirati uppannā hoti, saddhivihārikaṇa vū-
 pakāsetabbā vūpakāśepetabbā dhammakathā vāssa kātābba.
 sace upajjhāyassa kukkucāṃ uppannaṃ hoti, saddhivihāri-
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa
 kātābba. sace upajjhāyassa dīṭṭhigataṃ uppannaṃ hoti,
 saddhivihārikaṇa vivecetabbā vivecāpetabbā dhamma-
 kathā vāssa kātābba. ||20|| sace upajjhāyo garudhammaṃ
 ajjhāpāno hoti parivāsāraho, saddhivihārikaṇa ussukkaṃ
 kātābbaṃ kin ti nu kho saṃgho upajjhāyassa parivāsaṃ
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikaṇa ussukkaṃ kātābbaṃ kin ti nu kho saṃgho
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikaṇa ussukkaṃ kātābbaṃ kin ti
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace
 upajjhāyo abbhānāraho hoti, saddhivihārikaṇa ussukkaṃ kā-
 tabbaṃ kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tajjana-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā, saddhivihārikaṇa ussukkaṃ kātābbaṃ kin
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-
 kāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ'assa hoti saṃghena
 kammaṃ tajjaniyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikaṇa ussukkaṃ
 kātābbaṃ kin ti nu kho upajjhāyo sammāvattēya lomāṃ
 pāṭēya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṃ dhovi-
 tabbaṃ hoti, saddhivihārikaṇa dhovitaṃ ussukkaṃ vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkam vā katabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyyethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyyethā 'ti. cīvaram rajantena sādhum samparivattakam-samparivattakam rajitabbam na ca acchinne thevo pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkamam kātabbam, na ekaccena parikkamam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajīvam upatthātabbo, vuttthānassa āgametabbam ti. ||24|| upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsanīyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhāro dātabbo ussukkaṃ vā kātābbaṃ kin ti nu kho saddhivihārikassa parikkhāro uppajjiyethā 'ti. ||1|| sace saddhivihāriko gilāno hoti, kālass' eva utthāya dantakatthaṃ dātabbaṃ, mukhodakaṃ dātabbaṃ, āsanaṃ paññāpetābbaṃ. sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanāmetābbaṃ. yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭiggahetvā nīcaṃ katvā sādhuṃ aparighamsantena dhovitvā paṭisāmetābbaṃ. saddhivihārikamhi vutthite āsanaṃ uddharitābbaṃ. sace so deso uklāpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihāriko gāmaṃ pavisitukāmo hoti, nivāsanaṃ dātabbaṃ, paṭinivāsanaṃ paṭiggahetābbaṃ, kāyabandhanaṃ dātabbaṃ, saṃsaṃ katvā saṃghātiyo dātabbā, dhovitvā patto saudako dātabbo. ettāvata nivattissatīti āsanaṃ paññāpetābbaṃ, pādodakaṃ pādapiṭhaṃ pādakathalikāṃ upanikkhipitābbaṃ, paccuggantvā pattacīvaraṃ paṭiggahetābbaṃ, paṭinivāsanaṃ dātabbaṃ, nivāsanaṃ paṭiggahetābbaṃ. sace cīvaraṃ sinnaṃ hoti, muhuttaṃ uṇhe otāpetābbaṃ, na ca uṇhe cīvaraṃ nidāhitābbaṃ. cīvaraṃ saṃharitābbaṃ. cīvaraṃ saṃharantena caturaṅgulaṃ kaṇṇaṃ ussāretvā cīvaraṃ saṃharitābbaṃ mā majjhe bhaṅgo ahoṣīti. obhoge kāyabandhanaṃ kātābbaṃ. sace piṇḍapāto hoti saddhivihāriko ca bhūñjitukāmo hoti, udakaṃ datvā piṇḍapāto upanāmetabbo. ||3|| saddhivihāriko pāniyena pucchitabbo. bhuttāvissa udakaṃ datvā pattaṃ paṭiggahetvā nīcaṃ katvā sādhuṃ aparighamsantena dhovitvā vōdakaṃ katvā muhuttaṃ uṇhe otāpetabbo, na ca uṇhe patto nidāhitabbo. pattacīvaraṃ nikkhipitābbaṃ. pattaṃ nikkhipantena ekena hatthena pattaṃ gahetvā ekena hatthena heṭṭhāmaṇcaṃ vā heṭṭhāpiṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravamsaṃ vā cīvararajjumaṃ vā pamajjitvā pārato antamaṃ orato bhogaṃ katvā cīvaraṃ nikkhipitābbaṃ. saddhivihārikamhi vutthit āsanaṃ uddharitābbaṃ, pādodakaṃ pādapiṭhaṃ pādakathalikāṃ paṭisāmetābbaṃ. sace so deso uklāpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihāriko nahāyitukāmo hoti, nahānaṃ paṭiyādetābbaṃ. sace sītena attho hoti, sītaṃ paṭiyādetābbaṃ. sace uṇhena attho hoti, uṇhaṃ

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitu-
kāmo hoti, cuṇṇam sannetabbam, mattikā temcabbā, jantā-
gharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram
paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇam dātabbam,
mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam.
jantāgharam pavisantena mattikāya mukham makkhetvā
purato ca pacchato ca paṭicchādetvā jantāgharam pavisi-
tabbam. ||5|| na there bhikkhū anupakhajja nisīditabbam,
na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhi-
vihārikassa parikammaṃ katabbam. jantāgharā nikkha-
mantena jantāgharapīṭham ādāya purato ca pacchato ca
paṭicchādetvā jantāgharā nikkhamitabbam. udaye pi saddhi-
vihārikassa parikammaṃ katabbam. nahātena paṭhamataram
uttaritvā attano gattaṃ vodakaṃ katvā nivāsetvā saddhivi-
hārikassa gattato udakaṃ pamajjitabbam, nivāsanaṃ dāta-
bbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhama-
taram āgantvā āsanaṃ paññāpetabbam, pādodakaṃ padapi-
ṭham pādakathalikam upanikkhipitabbam. saddhivihāriko
pāniyena pucchitabbo. ||6|| yasmiṃ vihāre saddhivihāriko
viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhe-
tabbo. vihāram sodhentena paṭhamam patta-cīvaram nīha-
ritvā ekamantaṃ nikkhipitabbam . . . (=I. 25, 14-19) . . .
sace ācamanakumbhiyā udakaṃ na hoti, ācamanakumbhiyā
udakaṃ āsiñcitabbam. ||7|| sace saddhivihārikassa anubhi-
rati uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāśe-
tabbā dhammakathā vāssa katabbā. sace saddhivihārikassa
kukkuccaṃ uppannaṃ hoti, upajjhāyena vinodetabbam vīno-
dāpetabbam dhammakathā vāssa katabbā. sace saddhivihā-
rikassa dīṭṭhigataṃ uppannaṃ hoti, upajjhāyena vivece-
tabbam vivecāpetabbam dhammakathā vāssa katabbā. ||8||
sace saddhivihāriko garudhammaṃ ajjhāpanno hoti parivāsa-
raho, upajjhāyena ussukkaṃ katabbam kin ti nu kho saṃgho
saddhivihārikassa parivāsaṃ dadeyyā 'ti. sace saddhivihā-
riko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkaṃ
katabbam kin ti nu kho saṃgho saddhivihārikam mūlāya
paṭikasseyyā 'ti. sace saddhivihāriko mānattāraho hoti,
upajjhāyena ussukkaṃ katabbam kin ti nu kho saṃgho
saddhivihārikassa mānattaṃ dadeyyā 'ti. sace saddhivihā-

riko abbhânâraho hoti, upajjhâyena ussukkam kâtabbam kin ti nu kho saṃgho saddhivihârikam abhheyyâ 'ti. ||9|| sace saṃgho saddhivihârikassa kammaṃ kattukâmo hoti tajjanīyaṃ vâ nissayaṃ vâ pabbājaniyaṃ vâ paṭisāraṇiyaṃ vâ ukkhepaniyaṃ vâ, upajjhâyena ussukkam kâtabbam kin ti nu kho saṃgho saddhivihârikassa kammaṃ na kareyya lahukâya vâ pariṇāmeyyâ 'ti. kataṃ vâ pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vâ nissayaṃ vâ pabbājaniyaṃ vâ paṭisāraṇiyaṃ vâ ukkhepaniyaṃ vâ, upajjhâyena ussukkam kâtabbam kin ti nu kho saddhivihâriko sammāvattēyya lomam pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭipassambheyyâ 'ti. ||10|| sace saddhivihârikassa cīvaraṃ dhovitaḥṭṭam hoti, upajjhâyena ācikkhitabbaṃ evaṃ dhoveyyāsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cīvaraṃ dhoviyethā 'ti. sace saddhivihârikassa cīvaraṃ kâtabbam hoti, upajjhâyena ācikkhitabbaṃ evaṃ kareyyāsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cīvaraṃ kariyethā 'ti. sace saddhivihârikassa rajanaṃ pacitabbaṃ hoti, upajjhâyena ācikkhitabbaṃ evaṃ paceyyāsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa rajanaṃ paciyyethā 'ti. sace saddhivihârikassa cīvaraṃ rajitabbaṃ hoti, upajjhâyena ācikkhitabbaṃ evaṃ rajeyyāsīti, ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa cīvaraṃ rajiyethā 'ti. cīvaraṃ rajantena sādhuḥṭṭam saṃparivattakam-saṃparivattakam rajitabbaṃ na ca acchiṇṇe theve pakkamitabbaṃ. sace saddhivihâriko gilāno hoti, yāvajjivaṃ upaṭṭhātabbo, vutṭhānassa āgametabban ti. ||11|| saddhivihârikavattam niṭṭhitaṃ. ||26||

tena kho pana samayena saddhivihârikā upajjhāyesu na sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma saddhivihârikā upajjhāyesu na sammāvattissantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccam kira bhikkhave saddhivihârikā upajjhāyesu na sammāvattantīti. saccam bhagavā. vīgarahi buddho bhagavā: kathaṃ hi nāma bhikkhave saddhivihârikā upajjhāyesu na sammāvattissantīti. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave

saddhivihārikaena upajjhāyamhi na sammāvattitabbam. yo na sammāvattēyya, āpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave asammāvattantaṃ paṇāmetum. evañ ca pana bhikkhave paṇāmetabbo: paṇāmemi tan ti vā, mā yidha paṭikkamīti vā, nīhara te pattacīvaran ti vā, nāhaṃ ta-yā upaṭṭhātabbo 'ti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, paṇāmito hoti saddhivihāriko. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na paṇāmito hoti saddhivihāriko 'ti. ||2|| tena kho pana samayena saddhivihārikā paṇāmitā na khamāpentī. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamāpetun ti. n' eva khamāpentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇāmitena na khamāpetabbo. yo na khamāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave khamitun ti. n' eva khamanti. saddhivihārikā pakkamanti pi, vibbhamanti pi, titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave khamāpiyamānena na khamitabbam. yo na khamēyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhāyā sammāvattantaṃ paṇāmenti, asammāvattantaṃ na paṇāmenti. bhagavato etam atthaṃ ārocesum. na bhikkhave sammāvattanto paṇāmetabbo. yo paṇāmeyya, āpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇāmetabbo. yo na paṇāmeyya, āpatti dukkaṭassa. ||5|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo: upajjhāyamhi nādhimattaṃ pemaṃ hoti, nādhimatto pasādo hoti, nādhimattā hirī hoti, nādhimatto gāravo hoti, nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko paṇāmetabbo. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo: upajjhāyamhi adhimattaṃ pemaṃ hoti, adhimatto pasādo hoti, adhimattā hirī hoti, adhimatto gāravo hoti, adhimattā bhāvanā hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato saddhivihāriko na paṇāmetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum: upa-

jñhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisaṃ hoti, paṇāmento anatisāro hoti : upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisaṃ hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisaṃ hoti, apanāmento anatisāro hoti : upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisaṃ hoti, apanāmento anatisāro hoti. ||8|| **27** ||

tena kho pana samayena aññatara brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchiṃsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso ahoṣi lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto. addasa kho bhagavā taṃ brāhmaṇaṃ kisaṃ lūkhaṃ dubbhaṇṇaṃ uppaṇḍuppaṇḍukajātaṃ dhamanisanthatagattaṃ, disvāna bhikkhū āmantesi : kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū na icchiṃsu pabbājetum, so bhikkhūsu pabbajjaṃ alabhamāno kiso lūkho dubbhaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi : ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantaṃ etad avoca : ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmiti. kiṃ pana tvaṃ Sāriputta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagahe piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa.

adhikāraṃ sarāmaṃti. ||2|| sādhu sādhu Sāriputta, katañño hi Sāriputta sappurisaṃ katavedino. • tena hi tvaṃ Sāriputta taṃ brāhmaṇaṃ pabbājehi upasampādehīti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemi upasampādemīti. atha kho bhagavā ekaṃ pakaraṇaṃ dhammikathaṃ katvā bhikkhū āmantesi : yā sā bhikkhave mayā tihi saraṇagamanehi upasampadā anuññātā, tāhaṃ ajjatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetuṃ. ||3|| evañ ca pana bhikkhave upasampādetabbo : vyatthena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yaḍi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||4|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. dutiyaṃ pi etaṃ atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||5|| tatiyaṃ pi etaṃ atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||6|| **28** ||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāraṃ ācarati. bhikkhū evaṃ āhaṃsu : mā āvuso evarūpaṃ akāsi, n' etaṃ kappatīti. so evaṃ āha : n' evāhaṃ āyasmante yāciṃ upasampādetha man ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti. bhagavato etaṃ atthaṃ

ārocesum. na bhikkhave ayācitenā upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācitenā upasampādetum. ||1|| evañ ca pana bhikkhave yācitabbo. tena upasampadāpekkhena saṃghaṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggahe tvā evaṃ assa vacanīyo : saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi yācitabbo — la — tatiyam pi yācitabbo — la —. ||2|| vyatтена bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||3|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamaṭi, so bhāseyya. dutiyam pi etaṃ atthaṃ vadāmi — la — tatiyam pi etaṃ atthaṃ vadāmi — la —. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| **29**||

tena kho pana samayena Rājagahe paṇitānaṃ bhattānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etaḍ ahoṣi : ime kho samaṇā Sakyaputtiyā sukkhasilā sukkhasamācārā, subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyan ti. atha kho so brāhmaṇo bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesum upasampādesum. ||1|| tasmiṃ pabbajite bhattapaṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāma 'ti. so evaṃ āha : nāhaṃ āvuso etaṃkāraṇā pabbajito piṇḍāya carissāmiti, sace me dassatha bhuñjissāmi, no ce me dassatha vibbhamissāmiti. kiṃ pana tvam āvuso udarassa kāraṇā

pabbajito 'ti. evaṃ āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccam kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ: piṇḍiyālopaḥhojanāṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho saṃghabhaddhataṃ uddesa-bhaddhataṃ nimantanaṃ salākabhaddhataṃ pakkhikaṃ uposathikaṃ pāṭipadikaṃ. paṃsukūlacivarāṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koscyāṃ kambalaṃ sāṇaṃ bhaṅguṃ. rukkhamūlasenāsanāṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyaṃ guhā. pūtimuttabhessajjaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho suppi navanītaṃ telaṃ madhu phāṇitaṃ ti. ||4|| **30** || upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamāṃ.

tena kho pana samayena aññataro māṇavako bhikkhū upasamkamitvā pabbajjaṃ yāci. tassa bhikkhū paṭigace' eva nissaye ācikkhimsu. so evaṃ āha: sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyaṃ sv āhaṃ, na dān' āhaṃ bhante pabbajissāmi, jegucchā me nissayā paṭikūlā 'ti. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave paṭigace' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhituṃ ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave ūnadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikaṃ upasampādentī. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikaṃ upasampādesi. so vassaṃ vuttho duvasso ekavassaṃ saddhivihārikaṃ ādāya yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. ||3|| atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca : kacci bhikkhu khamanīyaṃ, kacci yāpanīyaṃ, kacci 'ttha appakilamathena addhānaṃ āgatā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakilamathena mayā bhante addhānaṃ āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setuḡhāto tathāgatānaṃ. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvakānaṃ vā sikkhāpadaṃ paññāpessāma 'ti. ||4|| atha kho bhagavā āyasmantaṃ Upasenaṃ Vaṅgantaputtaṃ etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'haṃ bhagavā 'ti. ayaṃ pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kiṃ t' āyaṃ bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. kathaṃ hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññaṃ ovaditum anusāsituṃ maññissasi. atilahuṃ kho tvam moghapurisa bāhuḷlāya āvatto yad idaṃ gaṇabandhikaṃ. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyo-bhāvāyā 'ti. vigarahitvā dhammikathaṃ katvā bhikkhū āmutesi : na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. aujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā 'avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppañña, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vā-
 daṃ āropetvā taṃ yeva tittthāyatanam saṃkamaṃ. ||6|| ye te
 bhikkhū appicchā, te ujjhāyanti khiyanti vipācenti : kathaṃ
 hi nāma bhikkhū dasavass' ambhā dasavass' ambhā 'ti bālā avya-
 ttā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihā-
 rikā paññavanto 'ti. atha kho te bhikkhū bhagavato etam
 atthaṃ ārocesuṃ. saccam kira bhikkhave bhikkhū dasavass'
 ambhā dasavass' ambhā 'ti bālā avyattā upasampādentī, dissanti
 upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccam
 bhagavā. ||7|| vigarahi buddho bhagavā. kathaṃ hi nāma
 te bhikkhave moghapurisā dasavass' ambhā dasavass' ambhā 'ti
 bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . .
 saddhivihārikā paññavanto. n' etam bhikkhave appasannā-
 nam vā pasādāya — la —, vigarahitvā dhammikathaṃ katvā
 bhikkhū āmantesi : na bhikkhave bālena avyattena upa-
 sampādetabbo. yo upasampādeyya, āpatti dukkaṭṭassa.
 anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasa-
 vassena vā atirekadasavassena vā upasampādetun-
 ti. ||8|| **31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu
 pi vibbhamantesu pi kalamkatesu pi pakkhasaṃkantesu pi
 anācariyākā anovadiyamānā ananusāsīyamānā dunnivatthā
 duppārutā anākappasampannā piṇḍāya caranti, manussānam
 bhuñjamānānam . . . (= I. 25. 1-4) . . . saccam bhagavā.
 vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : anu-
 jānāmi bhikkhave ācariyam. ācariyo bhikkhave antevāsi-
 kamhi puttacittam upatthāpessati, antevāsiko ācariyamhi
 pitucittam upatthāpessati. evaṃ te aññamaññaṃ sagāravā
 sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye
 vuddhiṃ virūhiṃ vepullaṃ āpajjissanti. anujānāmi bhi-
 kkhave dasa vassāni nissāya vatthum, dasavassena nissayam
 dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekaṃ-
 sam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā
 añjaliṃ paggaḥetvā evam assa vacaṇiyo : ācariyo me bhante
 hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi,
 āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti ācariyo, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na gahito hoti ācariyo. ||2|| antevāsikena bhikkhave ācariyamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: kālāss' eva uṭṭhāya upāhanā omuñcitvā ekamsaṃ uttarāsaṅgaṃ karitvā dantakatṭhaṃ dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of* upajjhāyo, upajjhāyam, etc., *read* ācariyo, ācariyam, etc.; *instead of* saddhivihārikena *read* antevāsikena). . . sace ācariyo gilāno hoti, yāvajivaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbam ti. ||3||

ācariyavattam niṭṭhitam. ||32||

ācariyena bhikkhave antevāsikamhi sammāvattitabbam, tatrāyaṃ sammāvattanā: ācariyena bhikkhave antevāsiko saṃgahetabbo anuggahetabbo udhesena paripucchāya ovādena anusāsaniyā. sace ācariyassa patto hoti, antevāsikassa patto na hoti, ācariyena antevāsikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho antevāsikassa patto uppajjiyethā 'ti. sace ācariyassa cīvaram . . . (= I. 26. 1-11; *instead of* upajjhāyo, etc., *read* ācariyo; *instead of* saddhivihāriko, etc., *read* antevāsiko) . . . sace antevāsiko gilāno hoti, yāvajivaṃ upaṭṭhātabbo, vuṭṭhānassa āgametabbam ti. ||1|| antevāsikavattam. ||33|| chaṭṭhaṃ bhāṇavāram.

tena kho pana samayena antevāsikā ācariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of* ācariyo, etc., *read as above*) . . . apanāmento anatisāro hotīti. ||1|| 34||

tena kho paṇa samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti ācariyā bālā, antevāsikā paṇḍitā, dissanti ācariyā avyattā, antevāsikā vyattā, dissanti ācariyā appassutā, antevāsikā bahussutā, dissanti ācariyā duppaññā, antevāsikā paññavanto. ye te bhikkhū appi-

cchā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. || 1 || atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentiti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā nissayam dātun ti. || 2 || **35** ||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañe' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā : ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, āpatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā. || 1 || pañcahi bhikkhave añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi añgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatṭhāpetabbo. || 2 || pañcahi bhikkhave añgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcahi añgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : attanā na asekhena silakkhandhena samannāgato hoti, na paraṃ asekhena silakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇa-dassanakkhandhena samannāgato hoti, na paraṃ asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : attanā asekhena silakkhandhena samannāgato hoti, paraṃ asekhena silakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, paraṃ asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, āraddhaviriyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : adhisīle silavipanno hoti, ajjhācāre ācāravipaṇo hoti, atiditthiyā ditthivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sâmaṇero upaṭṭhāpetabbo : na adhi-
sile silavipanno hoti, na ajjhacāre ācāravipanno hoti, na
atiditṭhiyā ditṭhivipanno hoti, bahussuto hoti, pāññavā hoti.
imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-
kkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upa-
ṭṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcaḥ' aṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo
dātabbo, na sâmaṇero upaṭṭhāpetabbo : na paṭibalo hoti ante-
vāsīṃ vā saddhivihāriṃ vā gilānaṃ upaṭṭhātum vā upaṭṭhā-
petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakā-
sāpetum vā, uppannaṃ kukkucceṃ dhammato vinodetum vā
vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vutṭhānaṃ na
jānāti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāga-
tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
na sâmaṇero upaṭṭhāpetabbo. ||10|| pañcahi bhikkhave
aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
ssayo dātabbo, sâmaṇero upaṭṭhāpetabbo : paṭibalo hoti ante-
vāsīṃ vā saddhivihāriṃ vā gilānaṃ upaṭṭhātum vā upaṭṭhā-
petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpa-
kāśāpetum vā, uppannaṃ kukkucceṃ dhammato vinodetum
vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vutṭhānaṃ jānāti.
imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-
kkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upa-
ṭṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcaḥ' aṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo
dātabbo, na sâmaṇero upaṭṭhāpetabbo : na paṭibalo hoti ante-
vāsīṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya si-
kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
dhamme vinetum, abhivinaye vinetum, uppannaṃ ditṭhiga-
taṃ dhammato vivecetum vivecāpetum. imehi kho bhi-
kkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na sâmaṇero upa-
ṭṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
sâmaṇero upaṭṭhāpetabbo : paṭibalo hoti antevāsīṃ vā sa-
ddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum,
ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
netum, abhivinaye vinetum, uppannaṃ ditṭhigataṃ dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattāni, na suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattāni suvinicchitāni suddato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garukam āpattiṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, dassavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||17|| upasampāde'abbapañcakaṃ soḷasavāraṃ niṭṭhitam. ||36||

- * chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-

tṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena s. h., na asekhena paññākkhandhena s. h., na asekhena vimuttikkhandhena s. h., na asekhena vimuttiñāṇadassanakkhandhena s. h., ūnadasavasso hoti. imehi kho bhikkhave chah' āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||1|| chahi bhikkhave āngehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āngehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo. ||2|| aparchi pi bhikkhave chah' āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na paraṃ aseke sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena s. h., na paraṃ aseke vimuttiñāṇadassanakkhandhe samādapetā, ūnadasavasso hoti. imehi kho bhikkhave chah' āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||3|| chahi bhikkhave āngehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, paraṃ aseke sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, paraṃ aseke vimuttiñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āngehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo. ||4|| aparchi pi bhikkhave chah' āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kusito hoti, mutṭhassati hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' āngehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||5|| chahi bhikkhave āngehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: saddho hoti, hirimā hoti, ottappī hoti, āradhaviyīyo hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: adhisīle silavipanno hoti, ajjhācāro ācāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||7|| chahi bhikkhave āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: na adhisīle silavipanno hoti, na ajjhācāro ācāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo: na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkucceṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na jānāti, ūnadasavasso hoti. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||9|| chahi bhikkhave āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā gilānaṃ upatthātum vā upatthāpetum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakāśāpetum vā, uppannaṃ kukkucceṃ dhammato vinodetum vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' āṇgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : na paṭibalo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vine-tum, abhivinaye vinetum, uppannam diṭṭhigataṃ dhamma-to vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : paṭi-balo hoti antevāsiṃ vā saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vine-tum, abhidhamme vinetum, abhivinaye vinetum, uppannam diṭṭhigataṃ dhammato vivecetum, dasavasso vā hoti atireka-dasavasso vā. imehi kho bhikkhave chah' aṅgehi samannā-gatena bhikkhunā upasampādetabbam, nissayo dātabbo, sa-maṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattiṃ na jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garu-kam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppa-vattīni, na suviniechitāni suddato anuvyañjanaso, ūnadasa-vasso hoti. imehi kho bhikkhave chah' aṅgehi samannā-gatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dā-tabbo, sāmaṇero upatthāpetabbo : āpattiṃ jānāti, anāpattiṃ jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suviniechitāni suddato anu-vyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpe-tabbo 'ti. ||14||

upasampādetabbachakkam soḷasavāraṃ niṭṭhi-tam. ||37||

tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkamaṃ, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanaṃ saṃkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjaṃ, ākaṅkhati upasampadaṃ, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamañ kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṃsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṃghaṃ saraṇaṃ gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṃghaṃ upasaṃkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaṇhetvā evaṃ assa vacaniyo: ahaṃ bhanto itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadaṃ. so 'haṃ bhante saṃghaṃ cattāro māse parivāsaṃ yācāmi. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṃghaṃ cattāro māse parivāsaṃ yācati. yadi saṃghassa pattakallaṃ, saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ dadeyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadaṃ. so saṃghaṃ cattāro māse parivāsaṃ yācati. saṃgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṃ deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānaṃ, so tuṇh' assa, yassa na khamati, so bhāseyya. dīno saṃghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṃ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārikagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacāriṇaṃ uccāvacāni karaṇīyāni, tattha na dukkho hoti, na analaso, na tatrupāyāya vīmaṃsāya samannāgato, na alaṃ kātum, na alaṃ saṃvidhātum. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacehando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṅghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā puna titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciya tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṅghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṅghātanikaṃ aññatitthiyapubbassa anārādhaniyasmiṃ. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṃ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārikagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evaṃ pi bhikkhave añña-

titthiyapubbo ârâdhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnaṃ uccāvacāni karaṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato, alaṃ kātum, alaṃ saṃvidhātum. evaṃ pi bhikkhave aññatitthiyapubbo ârâdhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo ârâdhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthāyatanaṃ saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa âdāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, yassa vā pana titthāyatanaṃ saṃkanto hoti, tassa satthuno tassa ditthiyā tassa khantiyā tassa ruciyā tassa âdāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho. idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa ârâdhanīya-smiṃ. evaṃ kho bhikkhave aññatitthiyapubbo ârâdhako hoti. evaṃ ârâdhako kho bhikkhave aññatitthiyapubbo âgato upasampādetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo âgacchati, upajjhāyamūlakaṃ cīvaraṃ pariyesitabbaṃ. sace acchinnakeso âgacchati, saṃgho apaloketabbo bhaṇḍukammāya. ye te bhikkhave aggikā jātilakā, te âgatā upasampādetabbā, na tesam parivāso dātabbo. taṃ kissa hetu. kammavādino ete bhikkhave kiriyavādino. sace bhikkhave jātiyā Sākiyo aññatitthiyapubbo âgacchati, so âgato upasampādetabbo, na tassa parivāso dātabbo. imāhaṃ bhikkhave ñātīnaṃ âveṇiyaṃ parihāraṃ dammīti. ||11||

aññatitthiyapubbakathā. ||38|| sattamaṃ bhāṇavāraṃ.

tena kho pana samayena Magadhesu pañca âbâdhā ussannā honti kuṭṭhaṃ gaṇḍo kilāso soso apamāro. manussā pañcāhi âbâdhehi phutṭhā Jīvakam Komārabhaccaṃ upasaṃkamitvā evaṃ vadanti: sādhu no âcariya tikicchāhīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesam manussānaṃ etad ahosi: ime kho samaṇā Sakyaputtiyā sukhasilā sukkhasamâcārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṃ nūna mayaṃ samaṇesu Sakyaputtiyesu pabbajeyyāma, tattha bhikkhū c' eva upatthahissanti Jivako ca Komārabhacco tikicchissatīti. atha kho te manussā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu, te bhikkhū pabbājesuṃ upasampādesuṃ, te bhikkhū c' eva upatthahimsu Jivako ca Komārabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantā yācanabahulā viññattibahulā viharanti gilānabbhattaṃ detha, gilānupatthākabhattaṃ detha, gilānabbhesajjaṃ dethā 'ti. Jivako pi Komārabhacco bahū gilāne bhikkhū tikicchanto aññataraṃ rājākiccaṃ parihāpesi. ||3|| aññataro puriso pañcahi ābādhehi phuttho Jivakaṃ Komārabhaccaṃ upasaṃkamitvā etad avoca: sâdhu maṃ âcariya tikicchānīti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbhaṃ sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, rājā ca me Māgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahosi: ime kho samaṇā Sakyaputtiyā sukkasilā sukkhasamâcārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, tattha bhikkhū c' eva upatthahissanti, Jivako ca Komārabhacco tikicchissati, so 'haṃ arogo vibbhamissāmīti. atha kho so puriso bhikkhū upasaṃkamitvā pabbajjaṃ yāci, taṃ bhikkhū pabbājesuṃ upasampādesuṃ, taṃ bhikkhū c' eva upatthahimsu Jivako ca Komārabhacco tikicchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco taṃ purisaṃ vibbhamantaṃ, disvāna taṃ purisaṃ etad avoca : nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣīti. evaṃ ācariyā 'ti. kissa pana tvaṃ ayyo evarūpaṃ akāṣīti. atha kho so puriso Jīvakassa Komārabhaccassa etam atthaṃ ārocesi. ||5|| Jīvako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho Jīvako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyū ti. ||6|| atha kho bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampamaṃsesi. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampamaṃsīto utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pa-karaṇe dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||7||39||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte ānāpesi : gacchatha bhaṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. ||1|| atha kho abhiññātānaṃ abhiññātānaṃ yodhānaṃ etad ahoṣi : mayaṃ kho yuddhābhinandino gacchantā pāpaṇ ca karoma bahuṇ ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṇ ca kareyyāma 'ti. atha kho tesāṃ yodhānaṃ etad ahoṣi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sacce kho mayaṃ samaṇesu Sakyaputtiyesu pabbājeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṇ ca kareyyāma 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yāciṃsu. te bhikkhū pabbājesum upasampādesum. ||2|| senānāyakā mahāmattā rājabhate pucchīsu : kiṃ

nu kho bhane itthannāmo ca itthannāmo ca yodhā na di-
ssantīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā rājabhaṭaṃ
pabbājessantīti. senānāyakā mahāmattā rañño Māgadhasa
Seniyassa Bimbisārassa etam atthaṃ ārocesuṃ. atha kho
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:
yo bhane rājabhaṭaṃ pabbājeti, kiṃ so pasavatīti. upajjhā-
yassa deva sīsaṃ chedetabbāṃ, anussāvakassa jivhā uddhari-
tabbā, gaṇassa upaḍḍhaphāsukā bhañjītabbā 'ti. ||3|| atha
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-
saṃkamī, upasaṃkamitvā bhagavantam abhivādetvā ekam-
antaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo
Bimbisāro bhagavantam etad avoca: santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū viheṭhe-
yyuṃ. sādhu bhante ayyā rājabhaṭaṃ na pabbājeyyū ti.
atha kho bhagavā rājānaṃ Māgadham Seniyam Bimbisāram
dhammiyā kathāya sandassesi samādapesi samuttejesi sampa-
haṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-
vatā dhammiyā kathāya sandassito samādapito samuttejito
sampahaṃsito utthāyāsanā bhagavantam abhivādetvā pa-
dakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū
āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti. ||4|| 40 ||

tena kho pana samayena coro aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukhaṃ karonti
dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti:
kathaṃ hi nāma samaṇā Sakyaputtiyā dhajabaddham coraṃ
pabbājessantīti. assosum kho bhikkhū tesam manussānaṃ
ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te
bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhagavā bhikkhū
āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| 41 ||

tena kho pana samayena raññā Māgadhesa Seniyena

Bimbisārena anuññātaṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. tena kho pana samayena aññataro puriso corikaṃ katvā kārāya baddho hoti, so kāraṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evaṃ āhaṃsu: ayaṃ so kārābhedaḥ cora, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhenā Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma kārābhedaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kārābhedaḥ coraṃ pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| **42**||

tena kho pana samayena aññataro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepuro likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako cora, handa naṃ hanāma 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātaṃ . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave likhitako coraṃ pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **43**||

tena kho pana samayena aññataro puriso kasāhato kataḍḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā kasāhataṃ kaḍḍakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kasāhato kataḍḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **44**||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakyaputtiyā lakkhaṇāhatam katadaṇḍakammaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **45** ||

tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhūsu pabbajito hoti. dhaniyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ iṇāyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsū : māyyo evaṃ avacuttha, anuññātaṃ raññā Māgadhena Seniyena Bimbisārena : yo samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma iṇāyikaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave iṇāyiko pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **46** ||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsaṃ pabbājessantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **47** ||

tena kho pana samayena aññataro kammārabhaṇḍu mâtâpîtûhi saddhim bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mâtâpitaro taṃ kammārabhaṇḍum vicinantā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dārakaṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāmā 'ti, apasam yeva āhaṃsu na passāmā 'ti. || 1 || atha kho tassa kammārabhaṇḍussa mâtâpitaro taṃ kammārabhaṇḍum vi-

cinantā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti : alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu : na jānāma 'ti, passaṃ yeva āhaṃsu : na passāma 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave saṃghaṃ apaloketuṃ bhaṇḍukammāyā 'ti. ||2||48||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesam pāmokkho hoti. atha kho Upālissa mātāpitunnaṃ etad ahosi : kena nu kho upāyena Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etad ahosi : sace kho Upāli rūpaṃ sikkhissati, akkhiṇi dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkasīlā sukkasamācārā subhojanāni bhuñjitvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhañ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnaṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamtivā te dārake etad avoca : atha mayaṃ ayyo samaṇesu Sakyaputtiyesu pabbajissāma 'ti. sace kho tvaṃ ayyo pabbajissasi, evaṃ mayam pi pabbajissāma 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamtivā etad avocum : anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho tesam dāra-

kānaṃ mātāpitāro sabbe p' ime dārakā samānacchanda kalyāṇādhippāyā 'ti anujānimsu. te bhikkhū upasamkamitvā pabbajjāṃ yācimsu. te bhikkhū pabbājesuṃ upasampādesuṃ. ||3|| te rattiyā paccūsasamayaṃ paccuṭṭhāya rodanti : yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhikkhū evaṃ āhaṃsu : āgametha āvuso yāva vibhāyati. sace yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñjissatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bhavissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vuccamānā rodant' eva : yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti, senāsaṇaṃ ūhananti pi ummihanti pi. ||4|| assosi kho bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya dārakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi : kiṃ nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. saccaṃ kira bhikkhave bhikkhū jānaṃ ūnavisativassaṃ puggalaṃ upasampādentīti. saccaṃ bhagavā. vigarahi buddho bhagavā : kathaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavisativassaṃ puggalaṃ upasampādessanti. ||5|| ūnavisativasso bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya dāṃsamakasavātātāpasirūpasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tikkhānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ paṇakarānaṃ anadhivāsakajātiko hoti. visativasso kho bhikkhave puggalo khamo hoti sītassa uṇhassa . . . paṇaharānaṃ adhivāsakajātiko hoti. n' etaṃ bhikkhave appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave jānaṃ ūnavisativasso puggalo upasampādetabbo. yo upasampādeyya, yathādhammo kāretabbo 'ti. ||6||49||

tena kho pana samayena aññataraṃ kulāṃ ahivātakarogena kālaṃkataṃ hoti, tassa pitāputtakā sesā honti, te bhikkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca : mayham pi tāta dehi, mayham pi tāta dehīti. manussā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakyaputtiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||50||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kalamkataṃ hoti, dve ca dārakā sēsā honti, te porāṇakona āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena imo dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana te Ānanda dārakā kāke utṭepetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmīṃ nidāne etasmīṃ pakarāṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakaṃ kākutṭepakam pabbājetun ti. ||1||51||

tena kho pana samayena āyasmato Upanandassa Sakyaputtassa dve sāmāṇerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dāsesum. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmāṇerā evarūpaṃ anācāraṃ ācarissanti. bhagavato etam attham ārocesum. na bhikkhave ekena dve sāmāṇerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. ||1||52||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantaṃ, tattha gimhaṃ. manussā ujjhāyanti khīyanti vipācenti: āhundaṛikā samaṇānam Sakyaputtiyāneṃ disā andhakārā, na imesaṃ disā pakkhāyanti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamitum. yassāyasmato attho, so āgacchatū 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi: icchat' āvuso bhagavā Dakkhiṇāgiriṃ cārikaṃ pakkamitum. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhaṃsu: bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tатtha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākaṃ ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākaṃ ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusamgheṇa Dakkhiṇāgiriṃ cārikaṃ pakkāmi. atha kho bhagavā Dakkhiṇāgiriṃ ya-thābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda tathāgato ogaṇena bhikkhusamgheṇa Dakkhiṇāgiriṃ cārikaṃ pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vyattena bhikkhunā paṭibalena pañca vassāni nissāya vatthum, avyattena yāvajīvaṃ. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: na asekkena sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: asekkena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgutena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekkena . . . (=I. 37, 1) . . . ūnapaṇcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgutena bhikkhunā anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekkena . . . (=I. 37, 2) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: assaddho . . . (=I. 37, 5) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ūnapaṇcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . paṇcavasso vā hoti atirekaṇcavasso vā. imehi kho . . . anissitena vatthabbam ti. ||13|| **53**||

abhayūvarabhāṇavāraṃ niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Kapilavatthu tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Kapilavatthu tad avasari. tatra sudaṃ bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena Suddhodanassa Sakkaṃ nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi. atha kho Rāhulamātā devī Rāhulakumāraṃ etad avoca: eso te Rāhula pitā, gacchassu dāyajjaṃ yācāhīti. || 1 || atha kho Rāhulo kumāro yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavato purato atthāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utthāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantaṃ piṭṭhito -piṭṭhito anubandhi dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehīti. atha kho bhagavā āyasmantaṃ Sāriputtaṃ āmantesi: tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehīti. kathāhaṃ bhante Rāhulakumāraṃ pabbājemīti. || 2 || atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saraṇagamaṇehi sāmaṇerapabbajjaṃ. evaṃ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassuṃ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pādo vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā evaṃ vadehīti vattabbo: buddhaṃ saraṇaṃ gacchāmi, dhammaṃ saraṇaṃ gacchāmi, saṃghaṃ saraṇaṃ gacchāmi, dutiyam pi . . . tatiyam pi buddhaṃ saraṇaṃ gacchāmi, tatiyam pi dhammaṃ saraṇaṃ gacchāmi, tatiyam pi saṃghaṃ saraṇaṃ gacchāmi. anujānāmi bhikkhave imehi tīhi saraṇagamaṇehi sāmaṇerapabbajjan ti. || 3 || atha kho āyasmā Sāriputto Rāhulakumāraṃ pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Suddhodano Sakko bhagavantaṃ etad avoca: ekāhaṃ bhante bhagavantaṃ varaṃ yācāmi. atikkantavarā kho Gotama tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Gotamā 'ti. || 4 || bhagavati me bhante pabbajite anappakaṃ dukkhaṃ ahoṣi, tathā Nande, adhimattaṃ Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiññaṃ āhacca tiṭṭhati. sādhu bhante ayyā ananuññātaṃ mātāpitūhi puttaṃ na pabbājeyyu ti. || 5 || atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Suddhodano Sukko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakeraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassa 'ti. || 6 || **54** ||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbe na cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesi imaṃ dāraṃ thero pabbājetū 'ti. atha kho āyasmato Sāriputtassa etad ahosi : bhagavatā sikkhāpadā paññattaṃ na ekena dve sāmaṇerā upatthāpetabbā 'ti, ayaṃ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa ekena dve sāmaṇere upatthāpetuṃ, yāvatake vā pana ussahati ovadituṃ anusāsituṃ, tāvatake upatthāpetuṃ ti. || 1 || **55** ||

atha kho sāmaṇeraṇaṃ etad ahosi : kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ : paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādaṭṭhānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālā-gandhavilepanadhāraṇamaṇḍanavibhūsanatṭhānā

veramaṇi, uccāsayanamahāsayanā veramaṇi, jātārū-parajatapaṭiggahaṇā veramaṇi. anujānāmi bhikkhave sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhitun ti. ||1|| **56** ||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum: bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anattāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātun ti. ||1|| atha kho bhikkhūnaṃ etad aho: kiṃ nu kho daṇḍakammaṃ kātubban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āvaraṇaṃ kātun ti. tena kho pana samayena bhikkhū sāmaṇerānaṃ sabbaṃ saṃghārāmaṃ āvaraṇaṃ karonti. sāmaṇerā ārāmaṃ pavisitum alabhamānā paṭkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātun ti. ||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ kuronti. manussā yāgupānam pi saṃghabhaddam pi karontā sāmaṇere evaṃ vadanti: etha bhante yāguṃ pivatha, etha bhante bhaddam bhujjathā 'ti. sāmaṇerā evaṃ vadanti: nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathaṃ hi nāma bhaddantā sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave mukhadvārako āhāro āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||3||

daṇḍakammavatthum niṭṭhitam. ||**57**||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmaṇeraṇaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissantīti. bhikkhū evaṃ āhamsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇeraṇaṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || **58** ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. therā sāmaṇ danta-katṭhaṃ pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apa-
lāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassā 'ti. || 1 || **59** ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhuniṃ dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ: pāpātipātī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādīṭṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti. || 1 || **60** ||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamtivā evaṃ vadeti: etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligulle sāmaṇero upasaṃkamtivā evaṃ vadeti: etha maṃ āvuso dūsethā 'ti. sāmaṇerā apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmaṇerchi apasādito hatthibhaṇḍe assabhaṇḍe upasaṃkamtivā evaṃ vadeti: etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesum. ||1||
 te ujjhāyanti khiyanti vipācenti: paṇḍakā ime samaṇā Sa-
 kyauputtīyā, ye pi imesaṃ na paṇḍakā, te pi paṇḍake dūsetti.
 evaṃ ime sabbeva abrahmacārino 'ti. assosum kho bhi-
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantānaṃ khi-
 yantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
 etam atthaṃ ārocesum. paṇḍako bhikkhave anupasaṃ-
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.
 ||2||61||

tena kho pana samayena aññataro purāṇakulaputto khīṇa-
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa
 khīṇakolaññassa etad ahoṣi: ahaṃ kho sukhumālo na paṭi-
 balo anadhigataṃ vā bhogaṃ adhigantaṃ adhigataṃ vā
 bhogaṃ phātikātum. kena nu kho ahaṃ upāyena sukhaṃ
 ca jīveyyaṃ na ca kilameyyaṃ ti. atha kho tassa purāṇaku-
 laputtassa khīṇakolaññassa etad ahoṣi: ime kho samaṇā
 Sakyaputtīyā sukkasīlā sukkasamācārā subhojanāni bhuñjitvā
 nivātesu sayanesu sayanti. yaṃ nūnāhaṃ sāmaṃ pattacī-
 varaṃ paṭiyādetvā kesamassum ohāretvā kāsāyāni vatthāni
 acchādetvā āraṃhaṃ gantvā bhikkhūhi saddhiṃ saṃvaseyyaṃ
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmaṃ
 pattacīvaraṃ paṭiyādetvā kesamassum ohāretvā kāsāyāni va-
 tthāni acchādetvā āraṃhaṃ gantvā bhikkhū abhivādeti. bhi-
 kkhū evaṃ āhaṃsu: kativasso 'si tvaṃ āvuso 'ti. kiṃ etam
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.
 kiṃ etam āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantaṃ
 Upāliṃ etad avocum: iṅghāvuso Upāli imaṃ pabbajitaṃ
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-
 lañño āyasmatā Upālinā anuyuñjīyamāno etam atthaṃ āro-
 cesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhi-
 kkhū bhagavato etam atthaṃ ārocesum. theyyasaṃvā-
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-
 sampanno nāsetabbo. titthiyapakkantako bhikkhave
 anupasaṃpanno na upasampādetabbo, upasampanno nāse-
 tabbo 'ti. ||3||62||

tena kho pana samayena aññataro nāgo nāgayoniyā atṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippaṇi ca manussattaṃ paṭilabheyyan ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino silavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippaṇi ca manussattaṃ paṭilabheyyan ti. ||1|| atha kho so nāgo māṇavakavaṇṇena bhikkhū upasamkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhuna saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyaṃ paccūsasamaṃ paccuttāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante viassaṭṭho niddaṃ okkami. sabbo vihāro ahinā punno, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmi ti kavātaṃ paṇamento addasa sabbāṃ vihāraṃ ahinā punṇaṃ, vātapānehi bhoge nikkhante. disvāna bhito vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvaṃ āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā punno, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhivā sake āsane nisīdi. bhikkhū evaṃ āhaṃsu : ko 'si tvaṃ āvuso 'ti. ahaṃ bhanto nāgo 'ti. kissa pana tvaṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etaṃ niddāne etaṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmiṃ dhammavinaye. gaccha tvaṃ nāga tatth'eva cātuddase pannaraso aṭṭhamiyā ca pakkhassa uposaṭṭhaṃ upavasa, evaṃ tvaṃ nāgayoniyā ca parimuccissasi khippaṇi ca manussattaṃ paṭilabhissasi. atha kho so nāgo avirūhidhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhi dummano assūni pavattayamāno vissaraṃ kuritvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sajjatiyā methunaṃ dhammaṃ paṭisevati, yadā ca viassaṭṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro māṇavako mātaraṃ jīvitaṃ voropesi. so tena pāpakena kammena aṭṭiyati harāyati jigucchati. atha kho tassa māṇavakassa etad ahoṣi: kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyan ti. atha kho tassa māṇavakassa etad ahoṣi: ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyan ti. || 1 || atha kho so māṇavako bhikkhū upasaṃkamitvā pabbajjāya ci. bhikkhū āyasmantaṃ Upāliṃ etad avocum: pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iṅghāvuso Upāli imaṃ māṇavakaṃ anuyuñjāhiti. atha kho so māṇavako āyasmatā Upālinā anuyuñjīyamāno etam atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. mātugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro māṇavako pitaraṃ jīvitaṃ voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etam atthaṃ ārocesum. pitugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattiyaṃ addhānamaggapatiṇṇā honti. antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattiyā rājabhaṭṭā nikkhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya oniyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya oniyamāne, disvāna evaṃ āhaṃsu: sādhu kho mayaṃ palāyimbhā, sacāca mayaṃ gayheyyāma, mayaṃ pi evaṃ eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu: kim pana tumhe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. bhikkhū bhagavato etam atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahantaghatāko bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvattthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvattthiyā rājabhaṭā . . . (=I, **66**, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūsako bhikkavo anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṃghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppādako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **67** ||

tena kho pana samayena aññataro ubhatovyaññjanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam atthaṃ ārocesuṃ. ubhatovyaññjanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakam upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 3 || tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī — gha —, theyyasaṃvāsakupajjhāyena upasampādentī, titthiyapakantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughatakupajjhāyena up., arahantaghatakupajjhāyena up., bhikkhunīdūsakupajjhāyena up., saṃghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4||69||

tena kho pana samayena bhikkhū apattakaṃ upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakaṃ upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakaṃ upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. upasampanne pattaṃ paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattona upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. upasampanne cīvaraṃ paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacivaraṃ paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave yāci-takena pattacivarena upasampādetabbo. yo upasampā-deyya, āpatti dukkaṭassā 'ti. ||6||**70**|| naupasampāde-tabbakavīsativāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnam pabbā-jenti — gha —, pādacchinnam pabbājenti, hatthapādacchi-nnam p., kaṇṇacchinnam p., nāsacchinnam p., kaṇṇanā-succhinnam p., aṅgulicchinnam p., aḷacchinnam p., kaṇḍa-racchinnam p., phaṇahatthakam p., khujjam p., vāmanam p., galagaṇḍim p., lakkhaṇāhatam p., kasāhatam p., likhitakam p., sīpadim p., pāparogim p., parisadūsakam p., kānam p., kuṇim p., khañjam p., pakkhabatam p., chinniriyāpatham p., jarādubbalam p., andham p., mūgam p., badhiram p., andhamūgam p., andhabadhiram p., mūgabadhiram p., andhamūgabadhiram pabbājenti. bhagavato etam atthaṃ ārocesuṃ. ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo . . . na andhamū-gabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukka-ṭassā 'ti. ||2|| napabbājetabbadvattimsavāraṃ ni-ṭṭhitam. ||**71**||

dāyajjabhāṇavāraṃ niṭṭhitam navamam.

tena kho pana samayena chabbaggiyā bhikkhū alajji-naṃ nissayaṃ denti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjinam nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave alajjinam nissāya vatthabbam. yo vaseyya, āpatti du-kkaṭassā 'ti. ||1|| atha kho bhikkhūnam etad ahoṣi: bhaga-vatā paññattam na alajjinam nissayo dātabbo, na alajjinam nissāya vatthabban ti. katham nu kho mayaṃ jāneyyāma lajjim vā alajjim vā 'ti. bhagavato etam atthaṃ ārocesuṃ. •anujānāmi bhikkhave catūhapañcāham āgametuṃ yāva bhi-kkhusabbhāgaṃ jānāmiti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo addhānamaggapaṭipanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataraṃ āvāsaṃ upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānena bhikkhunā nissayaṃ alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānupaṭṭhākassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, ayañ ca bhikkhu gilāno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayaṃ alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇiyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihāraṃ salla-khcentena nissayaṃ alabhamānena anissitena vatthun ti. yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya vasissāmiti. ||4|| **73**||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtaṃ pāhesi: āgacchatu Ānando imaṃ anussāveṣṣatīti. āyasmā Ānando evaṃ āha: nāhaṃ ussahāmi therassa nāmaṃ gahetuṃ, garu me thero

'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gottena pi anussāvetuṃ ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: ahaṃ paṭhamam upasampajjissāmi, ahaṃ paṭhamam upasampajjissāmi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dve ekānussāvano kātun ti. ||2|| tena kho pana samayena sambahulānaṃ therānaṃ upasampadāpekkhā honti, te vivadanti: ahaṃ paṭhamam upasampajjissāmi, ahaṃ paṭhamam upasampajjissāmi. therā evaṃ āhamsu: handa mayaṃ āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dve tayo ekānussāvano kātun, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3|| **74**||

tena kho pana samayena āyasmā Kumārakassapo gabbhaviṣo upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahoṣi: bhagavatā paññattaṃ na ūnavisatīvasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhaviṣo. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam atthaṃ ārocesuṃ. yaṃ bhikkhave mātu kucchismiṃ paṭhamam cittaṃ uppannaṃ, paṭhamam viññānaṃ pātubhūtaṃ, tadupādāya sà 'v' assa jāti. anujānāmi bhikkhave gabbhaviṣaṃ upasampādetuṃ ti. ||1|| **75**||

tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchituṃ. evañ ca paṇ: bhikkhave pucchitabbo: santi te evarūpā ābādhā kuṭṭhaṃ gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujiṣso 'si, anañño 'si, na 'si rājabhāto, anuññāto 'si mātāpitūhi, paripuṇṇavisatīvasso 'si, paripuṇṇaṃ te pattacivaraṃ, kiṃnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajetuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamam anusāsitrā pacchā antarāyi-

ko dhamme pucchitun ti. ||2|| tath' eva saṃghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekamantaṃ anusāsitvā saṃghamajjhe antarāyike dhamme pucchitum. evaṃ ca pana bhikkhave anusāsitaḥ: paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacivaram ācikkhitabbaṃ, ayaṃ te patto, ayaṃ saṃghāti, ayaṃ uttarāsaṅgo, ayaṃ antaravāsako, gaccha amumhi okāse tiṭṭhāhiti. ||3|| bālā avyattā anusāsanti, anusitṭhā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. na bhikkhave bālena avyattena anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa anusāsitaṃ ti. ||4|| asammataṃ anusāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave asammateṇa anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassā 'ti. anujānāmi bhikkhave sammateṇa anusāsitaṃ. evaṃ ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sammannitabbaṃ pareṇa vā paro sammannitaḥ. kathaṃ ca attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ anusāseyyan ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. ||5|| kathaṃ ca pareṇa paro sammannitabbaṃ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ anusāseyyā 'ti. evaṃ pareṇa paro sammannitaḥ. ||6|| tena sammateṇa bhikkhunā upasampadāpekkho upasamkamitvā evaṃ assa vacanīyo: suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātaṃ taṃ saṃghamajjhe pucchante santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. mā kho vitthāsi, mā kho mañku ahoṣi. evaṃ taṃ pucchissan ti: santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbaṃ. anusāsakena paṭhamam āgantvā saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusittho so mayā. yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisidāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo: saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyiko dhamme puccheyyā ti. suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātāṃ taṃ pucchāmi. santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. santi te evarūpā ābādha . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācāti itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||10|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacivaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācāti itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassa āyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamati, so bhāseyya. ||11|| dutiyam pi etaṃ atthaṃ vadāmi: suṇātu me . . . tatiyam pi etaṃ atthaṃ vadāmi: suṇātu me . . . yassa na khamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, e' am etaṃ dhārayāmiti. ||12|| **76** upasampadākammaṃ niṭṭhitam.

- tāvad eva chāyā metabbā, utupamānaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṃgīti ācikkhi-

tabbā, cattāro nissaya ācikkhitabbā: piṇḍiyālopabbhojanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo, atirekalābho samghabbattam uddesabbattam nimantanam salākabbattam pakkhikam uposathikam pātipadikam. paṃsukūlacivaram nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo. atirekalābho khomam kappāsikam koseyyam kambalam sānam bhaṅgam. rukkhamaśāsenāsanam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo. atirekalābho vihāro adḍhayogo pāsādo hammiyam guhā. pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvajivam ussāho karaṇiyo. atirekalābho sappi navanitam telam madhu phāṇitan ti. ||1||77|| cattāro nissaya nīṭṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhum upasampādetvā ekakam ohāya pakkamimsu. so pacchā ekako āgacchanto antarā magge purāṇadutiyaikāya samāgacchi. sā evam āha: kiṃ dāni pabbajito 'siti. āma pabbajito 'mhitī. dullabho kho pabbajitānam methuno dhammo, ehi methunam dhammam paṭisevā 'ti. so tassā methunam dhammam paṭisevitvā cirena āgamāsi. bhikkhū evam āmaṃsu: kissa tvam āvuso evam ciraṃ akāsīti. ||1|| atha kho so bhikkhu bhikkhūnam etam attham ārocesi. bhikkhū bhagavato etam attham ārocesuṃ. anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraṇiyanī ācikkhitum: upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu methunam dhammam paṭisevati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarirabandhanena jivitum, evam eva bhikkhu methunam dhammam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te yāvajivam akaraṇiyam. ||2|| upasampannena bhikkhunā adinnam theyyasamkhātānaṃ na ādātabbam antamaso tiṇasālākam upādāya. yo bhikkhu pādam vā pādārahaṃ vā atirekapādam vā adinnam theyyasamkhātānaṃ ādiyati, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu pādam vā pādārahaṃ vā atirekapādam vā adinnam theyyasamkhātānaṃ ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajivam akaraṇīyam. || 3 || upasampannena bhikkhunā sañcecca paṇo jīvitā no voropetabbo antamaso kunthakipillikam upādāya. yo bhikkhu sañcecca manussaviggaham jīvitā voropeti antamaso gabbhapātanam upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appatṭisandhikā hoti, evam eva bhikkhu sañcecca manussaviggaham jīvitā voropetvā assamaṇo hoti asakyaputtiyo, tam te yāvajivam akaraṇīyam. || 4 || upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānam vā vimokkham vā samādhim vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūḷhiyā, evam eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, tam te yāvajivam akaraṇīyan ti. || 5 ||

cattāri akaraṇīyāni niṭṭhitāni. || 78 ||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadam yāci. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacaṇīyo: passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattabbo passasi taṃ āpattiṃ ti. sace passati, iec etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, labbhamānāya sāmaggīyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyaṃ appatṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadam yācati. so evam assa vacaṇīyo: paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiti pabbājc-

tabbo, sac' āhaṃ na paṭikarissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti upasampādetabbo, sac' āhaṃ na paṭikarissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti osāretabbo, sac' āhaṃ na paṭikarissāmīti na osāretabbo. osāretvā vattabbo paṭikaroḥi taṃ āpattin ti. sac' paṭikaroti, icc etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhogo saṃvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṇissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācuti. so evaṃ assa vācanīyo: paṇissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṇissajjissāmīti pabbājetabbo, sac' āhaṃ na paṇissajjissāmīti na pabbājetabbo. pabbājetvā vattabbo paṇissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṇissajjissāmīti upasampādetabbo, sac' āhaṃ na paṇissajjissāmīti na upasampādetabbo. upasampādetvā vattabbo paṇissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṇissajjissāmīti osāretabbo, sac' āhaṃ na paṇissajjissāmīti na osāretabbo. osāretvā vattabbo paṇissajjāhi taṃ pāpikaṃ diṭṭhin ti. sac' paṇissajjati, icc etaṃ kusalaṃ, no ce paṇissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhogo saṃvāse 'ti. ||4|| 79 ||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānaṃ sukhāvahe
niggahe ca pāpicchānaṃ lajjinaṃ paggahe su ca |
sāsanaḍḍhāraṇe c'eva sabbaññujinagocare
anaññavisaye kheme supaññatte asaṃsaye |
khandhake vinaye c'eva parivāre ca mātiko
yathatthakārī kusalo paṭipajjati yoniso. |
yo gavaṃ na vijānāti na so rakkhāti gogaṇaṃ,
evaṃ sīlaṃ ajānanto kiṃ so rakkhēyya saṃvaram. |
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

5 vinaye avinatthamhi puna tiṭṭhati sāsanaṃ.|
 tasmā saṃgahaṇahetu uddānaṃ anupubbaso
 pavakkhāmi yathāñāṇaṃ, suṇātha mama bhāsato.|
 vatthu nidānaṃ āpatti nayā peyyālam eva ca
 dukkaraṃ taṃ asasetum, nayato taṃ vijānāthā 'ti.|

-
- bodhi ca, Rājāyatanam, Ajapālo, Suhampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,|
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsaṃ, sabbe, pesesi so, disā,|
 vatthun, Mārehi, tiṃsā ca, Uruvelaṃ, tayo jaṭi,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā,|
 paṃsukūlaṃ, pokkharāṇi, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, pārīcchattapuppham āhari,|
 phāliyantū, ujjalantū, vijjhāyantu ca Kassapa,
 nimujjanti, mukhī, meggho, Gayā, laṭṭhi ca, Māgadho,|
 Upatisso, Kolito ca, abhiññātā ca, pabbajjū,|
 dunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo,|
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,
 vassaṃ, bālehi, pakkaṇto, dasa vassāni, nissayo,|
 na vattanti, paṇāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnam, jaṭi, Sākiyo,|
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,|
 lakkaṇā, inā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulaṃ, Kaṇḍako ca, āhundarikam eva ca,|
 vatthumhi, dārako, sikkhā, viharanti ca, kiṃ nu kho,
 sabbam, mukham, upajjhāye, apalāḷana-Kaṇḍako,|
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhunī, bheda, ruhirena ca, vyañjanaṃ,|
 anupajjhāya — saṃghena, gaṇa-paṇḍakā-'pattako,
 20 acivaraṃ, tadubhayaṃ, yācitenā pi ye tayo,|
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayaṃ,
 aṅguli, aḷa-kaṇḍaraṃ, phaṇaṃ, khujjaṇi ca, vāmanaṃ,|
 galagaṇḍi, lakkaṇā c' eva, kasā, likhita-sīpadi,
 • pāpa-parisadūsaṇi ca, kaṇaṃ, kuṇiṃ tath' eva ca,|

- khañja-pakkhahatañ c' eva, sacchinnairiyāpathaṃ,
 jarāndha-mūga-badhiram, andhamūgañ ca yaṃ tahiṃ,|
 andhabadhiram yaṃ vuttaṃ, mūgabadhiram eva ca,
 andhamūgabadhirañ ca, alajjīnañ ca nissayaṃ,|
 vatthabbañ ca, kataddhānaṃ, yācamānena, pekkhanā,
 25 āgacchantuṃ, vivadenti, ekupajjhāyena, Kassapo,|
 dissanti upasampannā ābādhehi ca piḷitā,
 ananusiṭṭhā vitthāyanti, tath' eva anusāsanā,|
 saṃghe pi ca, atho bālo, asammato ca, ekato,
 ullumputupasampadā, nissayo, ekako, tayo 'ti.|
 imamhi khandhake vatthu ekasataṃ bāsattati.|

Mahākhandhake uddānaṃ niṭṭhitaṃ paṭhamam.

MAHĀVAGGA.

II.

Tena samayena buddho bhagavā Rājagaha viharati Gijjhakûṭṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. ||1|| atha kho rañño Māgadhasa Seniyassa Bimbisārasa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. yaṃ nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro bhagavantaṃ etad avoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aṭṭhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanaṃ bhagavantaṃ

abhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. atha kho bhagavâ etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhû bhagavatâ anuññâtaṃ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhî nisīdanti. te manussâ upasaṃkamanti dhammasavanāya. te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇâ Sakyaputtiyâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhî nisīdissanti seyyathāpi mûgasûkarâ. nanu nāma sannipatitehi dhammo bhâsitaḥ 'ti. assosum kho bhikkhû tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. atha kho te bhikkhû bhagavato etam atthaṃ ārocesum. atha kho bhagavâ etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhâsītun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ udapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesaṃ pātimokkhuḍdesaṃ anujāneyyaṃ, so nesaṃ bhavissati uposathakamman ti. ||1|| atha kho bhagavâ sāyaṇhasamayam paṭisallānā vutṭhito etasmiṃ nidâne etasmiṃ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ udapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesaṃ pātimokkhuḍdesaṃ anujāneyyaṃ, so nesaṃ bhavissati uposathakamman ti. anujânâmi bhikkhave pātimokkhaṃ uddisitum. ||2|| evaṃ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabba: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātīmokkhaṃ uddisissāmi, taṃ sabbeva santā sādhukaṃ suṇoma manasikaroma. yassa siyā āpatti, so āvikareyya, asantiyā āpattiyā tuṇhī bhavitabbam, tuṇhibhāvena kho paṇāyasmante parisuddhā 'ti vedissāmi. yathā kho pana paccekaputtṭhassa veyyākaraṇaṃ hoti, evaṃ eva evarūpāya parisāya yāvatatiyaṃ anussāvitam hoti. yo pana bhikkhu yāvatatiyaṃ anussāviyamāne saramāno santiṃ āpattim nāvikareyya, sampajānamusāvād' assa hoti. sampajānamusāvādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā. tasmā saramānena bhikkhunā āpannena visuddhāpekkhena santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3|| pātīmokkhan ti ādiṃ etaṃ, mukhaṃ etaṃ, pamukhaṃ etaṃ kusalānaṃ dhammānaṃ, tena vuccati pātīmokkhan ti. āyasmanto 'ti piyavacanaṃ etaṃ, garuvacanaṃ etaṃ, sagārava-sappattissādhivacanaṃ etaṃ āyasmanto 'ti. uddisissāmīti ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti pātīmokkhaṃ vuccati. sabbeva santā 'ti yāvatikā tassā parisāya therā ca navā ca majjhimā ca, eto vuccanti sabbeva santā 'ti. sādhukaṃ suṇomā 'ti atṭhikavā manasikavā subbaṃ cetasā samannāharāma. manasikaromā 'ti ekaggacittā avikkhittacittā avisāhaṭacittā nisāmema. ||4|| yassa siyā āpattīti therassa vā navassa vā majjhimassa vā pañcannaṃ vā āpattikkhandhānaṃ aññatarā āpatti sattannaṃ vā āpattikkhandhānaṃ aññatarā āpatti. so āvikareyyā 'ti so deseyya, so vivareyya, so uttānikareyya, so pakāseyya saṃghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma āpatti anajjhāpannā vā hoti āpajjitvā vā vuṭṭhitā. tuṇhī bhavitabban ti adhivāsetabbaṃ, na vyāhātābbaṃ. parisuddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho pana paccekaputtṭhassa veyyākaraṇaṃ hotīti yathā ekena eko puttṭho vyākareyya, evaṃ eva tassā parisāya jānitabbaṃ maṃ pucchati. evarūpā nāma parisā bhikkhuparisā vuccati. yāvatatiyaṃ anussāvitam hotīti sakim pi anussāvitam hoti dutiyam pi anussāvitam hoti tatiyam pi anussāvitam hoti. saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti ājjhāpannā vā hoti āpajjitvā vā avuṭṭhitā. nāvikareyyā 'ti na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| sampajānamusāvād' assa hotīti, sampajānamusāvādo kiṃ hoti. dukkaṭaṃ hoti, antarāyiko dhammo vutto bhagavatā 'ti. kissa antarāyiko. paṭhamassa jhānassa adhigamāya antarāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tatiyassa jhānassa adhigamāya antarāyiko, catutthassa jhānassa adhigamāya antarāyiko, jhānānaṃ vimokkhānaṃ samādhinaṃ samāpattinaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya antarāyiko. tasmā 'ti taṃkāraṇā. saramānenā 'ti jānamānena sañjānamānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhita-kāmena. ||7|| santī nāma āpatti ajjhāpannā vā hoti āpujjetvā vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti, kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhigamāya phāsu hoti, jhānānaṃ vimokkhānaṃ samādhinaṃ samāpattinaṃ nekkhammānaṃ nissaraṇānaṃ pavivekānaṃ kusālānaṃ dhammānaṃ adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññāto 'ti devasikaṃ pātimokkhaṃ uddisanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave devasikaṃ pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathe pātimokkhaṃ uddisitun ti. ||1|| tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa tikkhattvaṃ pātimokkhaṃ uddisanti cātuddase pannarase atṭhamiyā ca pakkhassa. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave pakkhassa tikkhattvaṃ pātimokkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sakiṃ pakkhassa cātuddase vā pannarase vā pātimokkhaṃ uddisitun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkhaṃ uddisanti sakāya-sakāya parisāya. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave yathāpa-

risāya pātimokkham uddisitabbam sakāya-sakāya parisāya.
yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave sam-
aggānaṃ uposathakamman ti. ||1|| atha kho bhi-
kkhūnaṃ etad ahosi: bhagavatā paññattam samaggānaṃ
uposathakamman ti. kittāvatā nu kho sāmaggī hoti, yāvatā
ekāvāso udāhu sabbā paṭhavīti. bhagavato etam attham āro-
cesum. anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekā-
vāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino
Rājagāhe viharati Maddakucchismiṃ migadāye. atha
kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa
evaṃ cetaso parivitakko udapādi: gaccheyyaṃ vāhaṃ upo-
satham na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ
na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya vi-
suddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappi-
nassa cetasā cetoparivitakkaṃ aññāya seyyathāpi nāma bala-
vā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā
bāhaṃ sammiñjeyya, evam eva Gijjhakūṭe pabbate antarahi-
to Maddakucchismiṃ migadāye āyasmato Mahākappinassa
pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyas-
māpi kho Mahākappino bhagavantaṃ abhivādetvā ekamantaṃ
nisīdi. ||4|| ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahā-
kappinaṃ bhagavā etad avoca: nanu te Kappina rahoga-
tassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: gacche-
yyaṃ vāhaṃ uposatham na vā gaccheyyaṃ, gaccheyyaṃ vā
saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ vi-
suddho paramāya visuddhiyā 'ti. evaṃ bhante. tumhe ce
brāhmaṇā uposatham na sakkarissatha, na garukarissatha, na
mānessatha, na pūjessatha, atha ko carahi uposatham sakka-
rissati garukarissati mānessati pūjessati. gaccha tvam brāh-
maṇa uposatham, mā no agamāsi, gacch' eva saṃgha-
kammaṃ, mā no agamāsīti. evaṃ bhante 'ti kho āyasmā
Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā
āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā
samādapetvā s'muttejetvā sampahaṃsetvā seyyathāpi nāma
balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā
bāhaṃ sammiñjeyya, evam eva Maddakucchismiṃ migadāye
• āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe
pabbate pāturahosi. ||6|| 5 ||

atha kho bhikkhūnaṃ etad ahosi: bhagavatā paññattam ettāvata sāmaggī yāvata ekāvāso 'ti. kittāvata nu kho ekāvāso hotīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sīmaṃ sammannitum. evañ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsāṇanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadanimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmaṃ sammanneyya samānasamvāsam ekuposatham. esū ñatti. ||1|| suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, saṃgho etehi nimittehi sīmaṃ sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na khamati, so bhāseyya. sammata sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||2|| **6** ||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññatā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātīmokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadīpāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nadīpārā sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpaṃ nadīpāram sīmaṃ sammannitum ti. ||2|| **7** ||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkham uddisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupariveniyam pātimokkham uddisitabbaṃ asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātuṃ yaṃ saṃgho ākaṅkhati vihāraṃ vā adḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave sammannitabbaṃ : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suñātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. suñātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmaṃ vihāraṃ uposathāgāraṃ sammuti, so tuṇh' assa, yassa na kkhamaṃti, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2|| tena kho pana samayena aññatarasmiṃ āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ekasmiṃ āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātuṃ. ||3|| evaṃ ca pana bhikkhave samūhantabbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suñātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. suñātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmaṃ uposathāgāraṃ samugghāto, so tuṇh' assa, yassa na kkhamaṃti, so bhāseyya. samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||4||8||

tena kho pana samayena aññatarasmiṃ āvāse atikhuddakaṃ uposathāgāraṃ sammatam hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asaṃmatāya bhūmiyā nisinnā pātimokkham assosuṃ. atha kho tesam bhikkhūnaṃ etad ahosi : bhagavatā paññattaṃ uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayañ ca asammatāya bhūmiyā nisinnā pātimokkhaṃ assosumhā. kato nu kho amhākaṃ uposatho akato nu kho 'ti. bhagavato etam atthaṃ ārocesuṃ. sammatāya vā bhikkhave bhūmiyā nisinnā asammatāya vā, yato pātimokkhaṃ suṇāti, kato 'v' ass' uposatho. || 1 || tena hi bhikkhave saṃgho yāvamahantaṃ uposathapamukhaṃ ākañkhati, tāvamahantaṃ uposathapamukhaṃ sammannatu. evaṃ ca pana bhikkhave sammannitabbam: paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, yadi saṃghassa pāttakallaṃ, saṃgho etehi nimittehi uposathapamukhaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yāvata samantā nimittā kittitā, saṃgho etehi nimittehi uposathapamukhaṃ sammannati. yassāyasmato khamati etehi nimittehi uposathapamukhassa sammuti, so tuṇh' assa, yassa na kkhamaṃti, so bhāseyya. sammataṃ saṃghena etehi nimittehi uposathapamukhaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. || 2 || 9 ||

tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe navakā bhikkhū paṭhamataraṃ sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataraṃ sannipatitun ti. || 1 || 10 ||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasimā honti. tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā āvāsā samānasimā honti, tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjhaṃ sannipatitvā uposatho kâtabbo, yatha vā pana therō bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṃghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || 11 ||

tena kho pana samayena āyasmā Mahākassapa Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto manañ vuḷho ahoṣi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum: kissa te āvuso cīvarāni allānīti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto man' amhi vuḷho, tena me cīvarāni allānīti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. esā ñatti. suñātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsāya sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammatā sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmā tuṇhī, evañ etañ dhārayāmi. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evañ āhaṃsu: kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayā āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimbā, tāni cīvarāni naṭṭhāni pi daḍḍhāni pi undurehi pi khāyitāni. tena mayā duccolā lūkhacīvarā 'ti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu ṭhapetvā gāmañ ca gāmaṇīpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suñātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya ṭhapetvā

gāmañ ca gāmûpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sâ saṃghena sīmâ sammata samānasamvāsâ ekuposathâ, saṃgho taṃ sīmaṃ ticivarena avippavāsaṃ sammannati ṭhapetvâ gāmañ ca gāmûpacārañ ca. yassâyasmato khamati etissâ sīmāya ticivarena avippavāsāya sammuti ṭhapetvâ gāmañ ca gāmûpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammata sâ sīmâ saṃghena ticivarena avippavāsâ ṭhapetvâ gāmañ ca gāmûpacārañ ca. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmīti. ||4|| sīmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasīmâ sammannitabbâ, pacchâ ticivarena avippavāso sammannitabbo. sīmaṃ bhikkhave samûhanantena paṭhamam ticivarena avippavāso samûhantabbo, pacchâ samānasamvāsasīmâ samûhantabbâ. evañ ca pana bhikkhave ticivarena avippavāso samûhantabbo : vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo : suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadi saṃghassa pattakallam, saṃgho taṃ ticivarena avippavāsaṃ samûhaneyya. esā ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samûhanati. yassâyasmato khamati etassa ticivarena avippavāsassa samugghâto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samûhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmīti. ||5|| evañ ca pana bhikkhave sīmâ samûhantabbâ : vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo : suñātu me bhante saṃgho. yā sâ saṃghena sīmâ sammata samānasamvāsâ ekuposathâ, yadi saṃghassa pattakallam, saṃgho taṃ sīmaṃ samûhaneyya. esā ñatti. suñātu me bhante saṃgho. yā sâ saṃghena sīmâ sammata samānasamvāsâ ekuposathâ, saṃgho taṃ sīmaṃ samûhanati. yassâyasmato khamati etissâ sīmāya samānasamvāsāya ekuposathāya samugghâto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samûhatâ sâ sīmâ saṃghena samānasamvāsâ ekuposathâ. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmīti. ||6|| asammataya bhikkhave sīmāya atṭhapitāya yaṃ gāmaṃ vâ nigamaṃ vâ upanissāya viharati, yā tassa vâ gāmassa gāmasīmâ nigamassa vâ nigamasīmâ, ayaṃ tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araññe, samantā sattabbhantarā ayam tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadī asinā, sabbo samuddo asīmo, sabbo jātassaro asīmo. nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa samantā udakukkhepā, ayam tattha samānasamvāsā ekuposathā 'ti. ||7||12||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. bhagavato 'etam atthaṃ arocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ arocesuṃ. yesaṃ bhikkhave sīmā paṭhamāṃ sammatā, tesāṃ taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesāṃ taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun ti. ||2||13||

atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ arocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathakammāniti. bhagavato etam atthaṃ arocesuṃ. cattār' imāni bhikkhave uposathakammāni, adhammena vaggaṃ uposathakammaṃ, adhammena samaggaṃ uposathakammaṃ, dhammena vaggaṃ uposathakammaṃ, dhammena samaggaṃ uposathakammaṃ. i. tatra bhikkhave yam idaṃ adhammena vaggaṃ uposathakammaṃ, na bhikkhave evarūpaṃ uposathakammaṃ kātabbaṃ na ca mayā evarūpaṃ uposathakammaṃ anuññātaṃ. ||2|| tatra bhikkhave yam idaṃ adhammena samaggaṃ uposathakammaṃ, na bhikkhave

evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammam, na bhikkhave evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammam, evarûpaṃ bhikkhave uposathakammam kâtabbam evarûpaṃ ca mayā uposathakammam anuññātaṃ. tasmât iha bhikkhave evarûpaṃ uposathakammam karissâma yad idaṃ dhammena samaggaṃ ti, evañ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhûnaṃ etad ahoṣi: kati nu kho pâtimokkhuḍdesâ 'ti. bhagavato etam atthaṃ ârocesum. pañc' ime bhikkhave pâtimokkhuḍdesâ: nidânaṃ uddisitvâ avasesaṃ sutena sâvetabbam, ayaṃ paṭhamo pâtimokkhuḍdeso. nidânaṃ uddisitvâ cattâri pārâjikâni uddisitvâ avasesaṃ sutena sâvetabbam, ayaṃ dutiyo pâtimokkhuḍdeso. nidânaṃ uddisitvâ cattâri pārâjikâni uddisitvâ terasa saṃghâdisese uddisitvâ avasesaṃ sutena sâvetabbam, ayaṃ tatiyo pâtimokkhuḍdeso. nidânaṃ uddisitvâ cattâri pārâjikâni uddisitvâ torasa saṃghâdisese uddisitvâ dve aniyate uddisitvâ avasesaṃ sutena sâvetabbam, ayaṃ catuttho pâtimokkhuḍdeso. vitthâren' eva pañcama. ime kho bhikkhave pañca pâtimokkhuḍdesâ 'ti. ||1|| tena kho pana samayena bhikkhû bhagavatâ saṃkhittena pâtimokkhuḍdeso anuññâto 'ti sabbakâlam saṃkhittena pâtimokkham uddisanti. bhagavato etam atthaṃ ârocesum. na bhikkhave saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ âvâse tadah' uposathe savarabhayaṃ ahoṣi. bhikkhû nâsakhiṃsu vitthârena pâtimokkham uddisitum. bhagavato etam atthaṃ ârocesum. anujânâmi bhikkhave satî antarâyê saṃkhittena pâtimokkham uddisitun ti. ||3|| tena kho pana samayena chabbaggiyâ bhikkhû asati pi antarâyê saṃkhittena pâtimokkham uddisanti. bhagavato etam atthaṃ ârocesum. na bhikkhave asati antarâyê saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave satî antarâyê saṃkhittena pâtimokkham uddisitum. tatr' ime antarâyâ: rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vāṇantarāyo sirīṃsapantarāyo jīvitantarāyo brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu antarāyesu saṃkhittena pātimokkhaṃ uddisitum, asati antarāye vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe anajjhīṭṭhā dhammaṃ bhāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe anajjhīṭṭhena dhammo bhāsitaṭṭho. yo bhāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena bhikkhunā sāmaṃ vā dhammaṃ bhāsitaṃ paraṃ vā ajjesitaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhagavato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe asaṃmatena vinayo pucchitaṭṭho. yo puccheyya, āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe saṃmatena vinayaṃ pucchitaṃ. evaṃ ca pana bhikkhave saṃmannitaṭṭho: attanā 'va attānaṃ saṃmannitabbam parena vā paro saṃmannitaṭṭho. ||6|| kathaṃ ca attanā 'va attānaṃ saṃmannitabbam. vyattena bhikkhunā paṭibālana saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyan ti. evaṃ attanā 'va attānaṃ saṃmannitabbam. kathaṃ ca parena paro saṃmannitaṭṭho. vyattena bhikkhunā paṭibālana saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ puccheyyā 'ti. evaṃ parena paro saṃmannitaṭṭho 'ti. ||7|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe saṃmatā vinayaṃ pucchanti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave saṃghamajjhe saṃmatena pi parisam oloketvā puggalaṃ tulayitvā vinayaṃ pucchitaṃ ti. ||8|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ vissajjenti. bhagavato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe asaṃmatena vinayo vissajjetaṭṭho. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhikkhave saṃghamajjhe saṃmatena vinayaṃ vissajjetum. evaṃ ca pana bhikkhave saṃmannitaṭṭho: attanā 'va attānaṃ saṃmannitabbam parena vā paro saṃmannitaṭṭho. ||9|| kathaṃ

ca attanā 'va attānaṃ sammannitabbam. vyattena bhikkhuna paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyan ti. evaṃ attanā 'va attānaṃ sammannitabbam. kathaṃ ca parena paro sammannitabbo. vyattena bhikkhuna paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. evaṃ parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisāṃ oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetun ti. ||11|| **15**||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyaṃ codenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyaṃ codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyaṃ codetuṃ karotu āyasmā okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiyaṃ bhikkhū okāsaṃ kārāpetvā āpattiyaṃ codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyaṃ codetun ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti paṭigacc' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetun ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghamajjhe adhammakammaṃ kātabbam. yo kareyya, āpatti dukkaṭassa 'ti. karonti yeva adhammakammaṃ. bhagavato etam atthaṃ

ârocesum. anujânâmi bhikkhave adhammakamme kayiramâne paṭikkositun ti. ||4|| tena kho pana samayena pesalâ bhikkhû chabbaggiyehi bhikkûhi adhammakamme kayiramâne paṭikkosanti. chabbaggiyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadhena tadjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave diṭṭhim pi âvikâtun ti. tesam yeva santike diṭṭhim âvikaronti. chabbaggiyâ bhikkhû labhanti âghâtam, labhanti appaccayam, vadhena tadjenti. bhagavato etam attham ârocesum. anujânâmi bhikkhave catuhi pañcahi paṭikkositum, dvîhi tihi diṭṭhim âvikâtum, ekena adhiṭṭhâtum na me tam khamatîti. ||5|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajjhe pâtimokkham uddisamânâ sañcicca na sâventi. bhagavato etam attham ârocesum. na bhikkhave pâtimokkhuddesakena sañcicca na sâvetabbam. yo na sâveyya, âpatti dukkaṭassâ 'ti. ||6|| tena kho pana samayena âyasmâ Udâyi samghassa pâtimokkhuddesako hoti kâkassarako. atha kho âyasmato Udâyissa etad ahosi : bhagavatâ paññattam pâtimokkhuddesakena sâvetabbam ti, ahañ c' amhi kâkassarako. katham nu kho mayâ paṭipajjitabbam ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pâtimokkhuddesakena vâyमितum katham sâveyyam ti, vâyamantassa anâpattîti. ||7|| tena kho pana samayena Devadatto sagahatṭhâya parisâya pâtimokkham uddisati. bhagavato etam attham ârocesum. na bhikkhave sagahatṭhâya parisâya pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||8|| tena kho pana samayena chabbaggiyâ bhikkhû samghamajjhe anajjhittâ pâtimokkham uddisanti. bhagavato etam attham ârocesum. na bhikkhave samghamajjhe anajjhittâ pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave therâdhikam pâtimokkham ti. ||9|| **16**||

aññatitthiyabhâṇavâram nitṭhitam.

atha kho bhagavâ Rājagahe yathâbhirantam viharitvâ yena Codanâvatthu tena cārikam pakkāmi. anupubbe na cārikam caramāno yena Codanâvatthu tad avasari. tena kho pana samayena aññatarasmim âvāse sambahulâ bhikkhû

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na
 jânâti uposathaṃ vâ uposathakammam vâ pâtimokkham vâ
 pâtimokkhuddesaṃ vâ. ||1|| atha kho tesam bhikkhûnam
 etad ahosi : bhagavatâ paññattam therâdhikaṃ pâtimokkhan
 ti, ayañ ca amhâkaṃ thero bâlo avyatto, na jânâti uposathaṃ
 vâ . . . pâtimokkhuddesaṃ vâ. katham nu kho amhehi
 paṭipajjitabban ti. bhagavato etam attham ârocesum. anu-
 jânâmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassâ-
 dheyyam pâtimokkhan ti. ||2|| tena kho pana samayena
 aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû
 viharanti bâlâ avyattâ, te na jânanti uposathaṃ vâ uposatha-
 kammam vâ pâtimokkham vâ pâtimokkhuddesaṃ vâ. te
 theram ajjhesimsu uddisatu bhante thero pâtimokkhan ti.
 so evaṃ âha : na me âvuso vattatîti. dutiyatheram ajjhe-
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evaṃ
 âha : na me âvuso vattatîti. tatiyatheram ajjhesimsu uddi-
 satu bhante thero pâtimokkhan ti. so pi evaṃ âha : na me
 âvuso vattatîti. eten' eva upâyena yâva samghanavakam
 ajjhesimsu uddisatu âyasmâ pâtimokkhan ti. so pi evaṃ
 âha : na me bhante vattatîti. bhagavato etam attham âro-
 cesum. ||3|| idha pana bhikkhave aññatarasmim âvâse ta-
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te
 na jânanti uposathaṃ vâ . . . pâtimokkhuddesaṃ vâ. te
 theram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so
 evaṃ vadeti : na me âvuso vattatîti. dutiyatheram ajjhesan-
 ti uddisatu bhante thero pâtimokkhan ti. so pi evaṃ va-
 deti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhesanti
 uddisatu bhante thero pâtimokkhan ti. so pi evaṃ vadeti :
 na me âvuso vattatîti. eten' eva upâyena yâva samghana-
 vakam ajjhesanti uddisatu âyasmâ pâtimokkhan ti. so pi
 evaṃ vadeti : na me bhante vattatîti. tehi bhikkhave bhi-
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo
 gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pa-
 riyâpunitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad
 ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam
 bhikkhum ânâpetun ti. therena ânattâ navâ bhikkhû na
 gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gaccheyya, āpatti dukkaṭassā 'ti. ||6||**17**||

atha kho bhagavā Codanāvattthusmiṃ yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti: katimī bhante pakkhassā 'ti. bhikkhū evaṃ āhaṃsu: na kho mayaṃ āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputtīyā na jānanti, kiṃ pan' ime aññaṃ kiñci kalyāṇaṃ jāni-ssantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pakkhagaṇanaṃ uggahetun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho pakkhagaṇanā uggahetabbā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sabbehi' eva pakkhagaṇanaṃ uggahetun ti. ||2|| tena kho pana samayena manussā bhikkhū piṇḍāya caranto pucchanti: kivatikā bhante bhikkhū 'ti. bhikkhū evaṃ āhaṃsu: na kho mayaṃ āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti vipācenti: aññaṃaññaṃ p' ime samaṇā Sakyaputtīyā na jānanti, kiṃ pan' ime aññaṃ kiñci kalyāṇaṃ jāni-ssantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhūnaṃ etad ahoṣi: kadā nu kho bhikkhū gaṇetabbā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe gaṇamaggāna vā gaṇetuṃ salākaṃ vā ga-
hetun ti. ||4||**18**||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho 'ti dūraṃ gāmaṃ piṇḍāya caranti. te uddissamāne pi pāti-mokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ārocetuṃ ajj' uposatho 'ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho ārocetabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti. tena kho pana samayena aññataro thero kālavato na ssarati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave bhattakāle pi ārocetun ti. bhattakāle pi na ssari. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yaṃ kālāṃ sarati, taṃ kālāṃ ārocetun ti. ||1||**19**||

tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāraṃ sammajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhuṃ āpāpetun ti. therena āpatā navā bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āpattena agilānena na sammajjitabbaṃ. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanaṃ apaññattaṃ hoti. bhikkhū chamāyaṃ nisidanti. gattāni pi cīvarāni pi paṃsukitāni honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre āsanaṃ paññāpetun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre āsanaṃ paññāpetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhuṃ āpāpetun ti. therena āpatā navā bhikkhū na paññāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āpattena agilānena na paññāpetabbaṃ. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyaṃ pi cīvaram pi akkamanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahosi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhuṃ āpāpetun ti. therena āpatā navā bhikkhū na padīpenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave therena āpattena agilānena na padīpetabbo. yo na padīpeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyaṃ upaṭṭhāpenti na paribhojaniyaṃ upaṭṭhāpenti. āgantukā bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma āvāsikā bhikkhū n' eva pāṇiyaṃ upaṭṭhāpessanti na paribhojaniyaṃ upaṭṭhāpessanti ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkha-

ve pāṇiyaṃ paribhojaniyaṃ upatthāpetun ti. ||5||
 atha kho bhikkhūnaṃ etaḍ ahoṣi: kena nu kho pāṇiyaṃ
 paribhojaniyaṃ upatthāpetabban ti. bhagavato etaṃ atthaṃ
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhunā na vaṃ
 bhikkhuṃ āṇāpetun ti. therena āṇattā navā bhikkhū na
 upatthāpenti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhi-
 kkhave therena āṇattena agilānena na upatthāpetabbaṃ. yo
 na upatthāpeyya, āpatti dukkaṭassa 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disaṃgamikā ācariyupajjhāye na āpucehimsu. bhagavato
 etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā:
 kahaṃ gamissatha, kena saddhiṃ gamissathā 'ti. te ce bhi-
 kkhave bālā avyattā añño bāle avyatto apadiseyyūṃ, na
 bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyūṃ
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-
 anuññātā ācariyupajjhāyehi gaccheyyūṃ, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmim āvāse sambahulā
 bhikkhū viharanti bālā avyattā. te na jānanti uposathaṃ
 vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuḍdesaṃ
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvī laj्ji kukkucako sikkhākāmo. tehi bhikkhave bhi-
 kkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo cuṇṇena mattikāya dantakaṭṭhena mu-
 khodakena. no ce saṃgaṇheyyūṃ anugaṇheyyūṃ upalā-
 peyyūṃ upatthāpeyyūṃ cuṇṇena mattikāya dantakaṭṭhena
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave
 aññatarasmim āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā. te na jānanti uposathaṃ vā . . .
 pātimokkhuḍdesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-
 kkhu sāmanta āvāsā sajjukaṃ pāhetabbo gacchāvuso
 saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpuṇitvā
 āgacchā 'ti. evaṃ ce taṃ labbheṭṭha, ice etaṃ kusalaṃ. no ce
 labbheṭṭha, tehi bhikkhave bhikkhūhi sabbeḥ' eva yattha jā-
 nanti uposathaṃ vā . . . pātimokkhuḍdesaṃ vā, so āvāso

gantabbo. no ce gaccheyyūṃ, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambuhulā bhikkhū vassam vasanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuḍdesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmāntā āvāsā sajjukam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso saṃkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam. vaseyyūṃ ce, āpatti dukkaṭassa 'ti. ||4|| **21**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, saṃgho uposatham karissatīti. evaṃ vutto aññataro bhikkhu bhagavantam etad avoca : atthi bhanto bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātuṃ. evaṃ ca pana bhikkhave dātabbā : tena gilānena bhikkhunā ekam bhikkhuṃ upasaṃkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggaḥetvā evaṃ assa vacaniyo : pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, ice etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamajjhe ānetvā uposatho kâtabbo. sace bhikkhave gilānupatṭhākānam bhikkhūnam evaṃ hoti : sace kho mayam gilānam ṭhānā cāveśāma, ābādho vā abhivaḍḍhi-ssati kalamkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kâtabbo, na tv eva vaggena saṃghena uposatho kâtabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kalam karoti, sāmaṇero

paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavattṭhaṃ
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-
 naṭṭo p., āpattiyaṃ adassane ukkhittako p., āpattiyaṃ appa-
 ṭikamme ukkhittako p., pāpikāya diṭṭhiyaṃ appaṭinissagge
 ukkhittako p., paṇḍako p., theyyasamvāsako p., titṭhiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunīdūsako p., saṃgha-
 bhedaḥ p., lohituppādaḥ p., ubhatovyañjanako paṭijānāti,
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihāraḥ ce bhi-
 kkhavē dinnāya pārisuddhiyaṃ antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihāraḥ ce bhikkhave
 dinnāya pārisuddhiyaṃ antarā magge vibbhamati, kālaṃ
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihāraḥ ce bhikkhave dinnāya pāri-
 suddhiyaṃ saṃghappatto pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihāraḥ ce bhikkhave dinnāya pārisuddhiyaṃ saṃ-
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-
 nako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihāraḥ ce
 bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sutto na āro-
 ceti, pamatto na āro ceti, samāpanno na āro ceti, āhaṭā hoti
 pārisuddhi, pārisuddhihāraḥ ca anāpatti. pārisuddhihāraḥ
 ce bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto saññe ca
 na āro ceti, āhaṭā hoti pārisuddhi, pārisuddhihāraḥ ca āpatti
 dukkaṭassa 'ti. ||4|| **22** ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhavē, saṃgho kammaṃ karissatīti. evaṃ vutte aññatāro
 bhikkhu bhagavantaṃ etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandaṃ dātum. evaṃ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekaṃ bhikkhuṃ upa-
 saṃkamitvā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nīsi-
 ditvā añjaliṃ paggaḥetvā evaṃ assa vacanīyo: chandaṃ
 dammi, chandaṃ me hara, chandaṃ me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evaṃ
 ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃgha-
majjhe ānetvā kammaṃ kātabbam. sace bhikkhave gilānu-
paṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam
gilānaṃ ṭhānā cāvessāma, ābādho vā abhivaḍḍhissati kālaṃ-
kiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo,
saṃghena tattha gantvā kammaṃ kātabbam, na tv eva
vaggena saṃghena kammaṃ kātabbam. kareyya ce, āpatti
dukkatassa. ||2|| chandahārako ce bhikkhave dinne chande
tatt'eva pakkamati, aññassa dātabbo chando. chandahārako
ce bhikkhave dinne chande tatt'eva vibbhamati, kālaṃ ka-
roti . . ubhatovyañjanako paṭijānāti, aññassa dātabbo chando.
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando. chandahārako ce . . .
(comp. II. 22. 4) . . . chandahārakassa āpatti dukkatassa.
anujānāmi bhikkhave tadah' uposathe pārisuddhiṃ dentena
chandam pi dātum santi saṃghassa karaṇīyan ti. ||3|| 23||

tena kho pana samayena aññataram bhikkhum tadah' upo-
sathe ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ ārocesum.
idha pana bhikkhave bhikkhum tadah' uposathe ñātakā
gaṇhanti. te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha
tumhe āyasmanto imaṃ bhikkhum muhuttaṃ muñcatha yā-
vāyaṃ bhikkhu uposathaṃ karotīti. ||1|| evaṃ ce taṃ
labhetha, icc etaṃ kusalaṃ, no ce labhetha, te ñātakā bhi-
kkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto mu-
huttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhiṃ
detīti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce
labhetha, te ñātakā bhikkhūhi evam assu vacanīyā : iṅgha
tumhe āyasmanto imaṃ bhikkhum muhuttaṃ nissīmaṃ ne-
tha yāva saṃgho uposathaṃ karotīti. evaṃ ce taṃ labhetha,
icc etaṃ kusalaṃ, no ce labhetha, na tv eva vaggena saṃ-
ghena uposatho kātabbo. kareyya ce, āpatti dukkatassa. ||2||
idha pana bhikkhave bhikkhum tadah' uposathe rājāno
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacanīyā : iṅgha . . . (comp. § 1. 2.) . . . na
tv eva vaggena saṃghena uposatho kātabbo. kareyya ce,
āpatti dukkatassā 'ti. ||3|| 24||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṃghassa karaṇiyan ti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggo nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammaṃ na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammaṃ na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyaṃ ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammaṃ na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammaṃ na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutiṃ dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammaṃ na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammaṃ na pi āgacchati. yadi saṃghassa pattakallaṃ, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ dadeyya sareyya vā Gaggo bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammaṃ na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammaṃ na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammaṃ kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggo bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutiṃ deti sareyya vā Gaggo . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammaṃ karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānaṃ sareyya vā . . . saṃghakammaṃ karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dir iā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammaṃ karissati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. ||4|| **25**||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā paññattaṃ uposatho kâtabbo 'ti, mayaṃ c' amhā cattāro janā. kathaṃ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam atthaṃ arocesuṃ. anujānāmi bhikkhave catunnaṃ pātimokkhaṃ uddisitun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññattaṃ catunnaṃ pātimokkhaṃ uddisitun, mayaṃ c' amhā tayo janā. kathaṃ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tiṇṇaṃ pārisuddhiuposathaṃ kâtuṃ. ||2|| evaṃ ca pana bhikkhave kâtabbo: vyattena bhikkhunā paṭibalena te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajj' uposatho pannaraso. yad' āyasmantānaṃ pattakallaṃ, mayaṃ aññamaññaṃ pārisuddhiuposathaṃ kareyyāma 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā te bhikkhū evam assu vacanīyā: parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārethā 'ti. ||3|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā te bhikkhū evam assu vacanīyā: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññattaṃ catunnaṃ pātimokkhaṃ uddisitun, tiṇṇannaṃ pārisuddhiuposathaṃ kâtuṃ, mayaṃ c' amhā dve janā. kathaṃ nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam atthaṃ arocesuṃ. anujānāmi bhikkhave dvinnaṃ pārisuddhiuposathaṃ kâtuṃ. ||5|| evaṃ ca pana bhikkhave kâtabbo: therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaḥetvā navo bhikkhu evam assa vacanīyo: parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehīti. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā thero bhikkhu evaṃ assa vacaniyo: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad aho si: bhagavatā anuññātaṃ catunnaṃ pātimokkhaṃ uddisitum, tiṇṇannaṃ pārisuddhi-uposathaṃ kātum, dvinnaṃ pārisuddhi-uposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etaṃ atthaṃ ārocesum. ||8|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upaṭṭhānasālāya vā maṇḍape vā rukkhamaṭṭe vā, so deso sammajjitvā pāniyaṃ paribhojaniyaṃ upaṭṭhāpetvā āsannaṃ paññāpetvā padīpaṃ katvā nisīditabbaṃ. sace aññe bhikkhū āgacchanti, tehi saddhiṃ uposatho kātabbo, no ce āgacchanti, ajja me uposatho 'ti adhiṭṭhātabbaṃ. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā tihi pātimokkhaṃ uddisitabbaṃ. uddiseyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhiṃ āharitvā ekena adhiṭṭhātabbaṃ. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||10|| **26** ||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattim āpanno hoti. atha kho tassa bhikkhuno etad aho si: bhagavatā paññātaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattim āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhuṃ upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisīditvā añjalim paggahevā evam assa vacanīyo : ahaṃ
 āvuso itthannāmaṃ āpattim āpanno, taṃ paṭidesemīti. tena
 vattabbo : passasīti. āma passāmīti. āyatim saṃvareyyāsī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyā vematiko hoti. tena bhikkhave bhikkhunā
 ekaṃ bhikkhum upasaṃkamitvā ekamsaṃ . . . evam assa
 vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā taṃ āpattim paṭikarissāmīti
 vatvā uposatho kātabbo pātimokkhaṃ sotabbam, na tv eva
 tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho
 pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattim
 desenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā
 'ti. tena kho pana samayena chabbaggiyā bhikkhū sa-
 bhāgaṃ āpattim paṭigaṇhanti. bhagavato etam atthaṃ
 ārocesuṃ. na bhikkhave sabhāgā āpatti paṭiggaṇhetabbā.
 yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātimokkhe uddissamāne
 āpattim sarati. atha kho tassa bhikkhuno etad ahosi :
 bhagavatā paññattaṃ na sāpattikena uposatho kātabbo 'ti,
 ahañ c' amhi āpattim āpanno. kathaṃ nu kho mayā paṭi-
 pajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha
 pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim
 sarati. tena bhikkhave bhikkhunā sāmantā bhikkhu evam
 assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim
 paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo
 'ti. ||4|| idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiyā vemati-
 ko hoti. tena bhikkhave bhikkhunā sāmantā bhikkhu
 evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattim
 paṭikarissāmīti vatvā uposatho kātabbo pātimokkhaṃ so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo
 'ti. ||5|| tena kho pana samayena aññatarasmim āvāse tadah'
 uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti.
 atha kho tesam bhikkhūnaṃ etad ahosi : bhagavatā pañña-
 ttaṃ na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmanta' āvāsā sajjukaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike āpattiṃ paṭikarissāma' ti. ||6|| evañ ce taṃ labhetha, icc etam kusalam, no ce labhetha, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgaṃ āpattiṃ āpanno. yadā aññaṃ bhikkhuṃ suddhaṃ anāpattikaṃ passissati, tadā tassa santike taṃ āpattiṃ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā taṃ āpattiṃ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṃ uddisitabbaṃ, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha pana bhikkhave aññatarasmiṃ āvāse vassupagato saṃgho sabhāgaṃ āpattiṃ āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (§ 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālīkaṃ pāhetabbo gacchāvuso taṃ āpattiṃ paṭikaritvā āgaccha, mayaṃ te santike taṃ āpattiṃ paṭikarissāma' ti. ||9|| tena kho pana samayena aññatarasmiṃ āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkuccako sikkhākāmo, tam enaṃ aññatara bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etad avoca: yo nu kho āvuso e' vañ c' evañ ca karoti, kiṃ nāma so āpattiṃ āpajjatīti. ||10|| so evaṃ āha: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ āha: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ

sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū etad avoca: yo kira āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikātum. bhagavato etam atthaṃ ārocesum. ||12|| idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tath' añño bhikkhu āgacchati bahussuto . . . sikkhā-kāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā taṃ bhikkhum evaṃ vadeti: yo nu kho āvuso evaṃ c' evaṃ ca karoti kiṃ nāma so āpattiṃ āpajjatīti. ||13|| so evaṃ vadeti: yo kho āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattiṃ āpajjati. imaṃ nāma tvaṃ āvuso āpattiṃ āpanno paṭikarohi taṃ āpattiṃ ti. so evaṃ vadeti: na kho ahaṃ āvuso eko 'va imaṃ āpattiṃ āpanno, ayaṃ sabbo saṃgho imaṃ āpattiṃ āpanno 'ti. so evaṃ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅgha tvaṃ āvuso sakāya āpattiyā vuṭṭhahā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattiṃ paṭikarivā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū evaṃ vadeti: yo kira āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattiṃ āpajjati, imaṃ nāma tumhe āvuso āpattiṃ āpannā paṭikarotha taṃ āpattiṃ ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattiṃ paṭikareyyum, icc etam kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyā 'ti. ||15|| **27**||

Codanāvatthubhānavāram nitṭhitam.

tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgata

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akāmsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti sama-samā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (§ 5) . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (§ 6) . . . ||7||

anāpattipannarasakaṃ niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatati cattāro vā atirekā vā, te jānanti ath' aññe āvāsikā bhikkhū anagatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisattham, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . (§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭham suddiṭṭham, tesam santi ke pārisuddhi ārocetabbā, uddesakānaṃ āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappatī nu kho amhākaṃ uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākaṃ uposatho kātum, n' amhākaṃ na kappatīti kukkucapakatā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

kukkucapakatāpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānaṃ āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; *instead of* āpatti dukkaṭassa *read* āpatti thullaccayassa) . . . āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarakasakam niṭṭhitam. ||32||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmiṃ āvāse tadah' uposatho sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosiṃam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosiṃam okkantā'ti. te passanti aññe āvāsike bhikkhū antosiṃam okkamante. te passanti aññe āvāsike bhikkhū antosiṃam okkanto. te suṇanti aññe āvāsikā bhikkhū antosiṃam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosiṃam okkantā'ti. āvāsikena āvāsikā ekasatapañcasattatī tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni hontī. ||1||33||

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā hontī, āvāsikehi āgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ paunnaraso hoti, āgantukānaṃ cātuddaso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. ||3|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ paunnaraso hoti,

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbaṃ. sace samasamā honti, āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbaṃ. sace āgantukā bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sāmaggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. ||4|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ supaññattaṃ mañcapīṭhaṃ bhisibimbohanam pāniyam paribhojaniyam supatīṭṭhitam parivenaṃ susammatṭhaṃ, passitvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vicinanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā na passanti, apassitvā uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā ekato uposatham karonti, anāpatti. te vematikā vicinanti, vicinitvā passanti, passitvā pāṭekkaṃ uposatham karonti, āpatti dukkaṭassa. te vematikā vicinanti, vicinitvā passanti, passitvā nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposatham karonti, āpatti thullaccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikanimittam āvāsikuddesaṃ caṅkamantānaṃ padasaddam sajjhāyasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||7|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ aññātakam pattam aññātakam cīvaram aññātakam nisīdanam pādānaṃ dhotam udakanissekam, passitvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukanimittam āgantukuddesaṃ āgacchantānaṃ padasaddam upāhanapappoṭhanasaddam ukkāsitasaddam khipitasaddam, sutvā vematikā honti atthi nu kho āgantukā bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti, samāna-saṃvāsakadiṭṭhiṃ paṭilabhivā na pucchanti, apucchitvā ekato uposathaṃ karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposathaṃ karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti, nānāsaṃvāsakadiṭṭhiṃ paṭilabhivā na pucchanti, apucchitvā ekato uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkaṃ uposathaṃ karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposathaṃ karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. ||3|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra samghena annatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsaṃvāsakā aññatra samghena aññatra antarāyā. ||4|| gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasaṃvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. ||5|| **35**||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkhaṃ paccakkhātakassa, na antimavatthunā ajjhāpannakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. ||1|| na āpattiyaṃ adassano ukkhittakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbaṃ. yo uddiseyya, yathādhammo kāretabbo. na āpattiyaṃ appaṭi-kamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbaṃ. yo uddiseyya, yathādhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pātimo-kkhaṃ uddisitabbaṃ. yo uddiseyya, āpatti dukkaṭassa. na theyyasaṃvāsakassa

— la — na titthiyapakantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na saṃghabhedakassa, na lohituppadakassa, na ubhatovyañjanakassa nisinnaparisāya pātimo-kkhaṃ uddisittabbaṃ. yo uddiseyya, āpatti dukkaṭassa. || 3 || na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra saṃghasāmaggiyā 'ti. || 4 || **36** ||
uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

imasmaṃ khandhake vatthu chaasiti. tassa uddānaṃ :
titthiyā Bimbisāro ca, sannipatanti tuṇhikā,
dhammaṃ, raho, pātimo-kkhaṃ, devasikaṃ, tadā sakiṃ,
yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,
sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca,
navā, Rājagaho c' eva, sīmā avippavāsanaṃ,
sammanne paṭhamāṃ sīmāṃ pacchā sīmāṃ samūhane,
asammataṃ gāmasimā, nadiyā samudde sare
udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca,
kati, kammāni, uddeso, savarā, asati pi ca,
5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ,
codanā, kate okāse, adhamma-paṭikkosanaṃ,
catupañcaparā, āvi, sañcicca, ce pi vāyame,
sagahatṭhā, anajjhittā, Codanambā, na jānati,
sambahulā na jānanti, sajjukaṃ, na ca gacchare,
katimī, kīvatikā, dūre ārocetuṃ ca, na ssari,
uklāpaṃ, āsanaṃ, padipo, disā, añño bahussuto,
sajjukaṃ, vassuposatho, suddhikammaṃ ca, nātakā,
Gaggo, catu-tayo, dve-'ko, āpatti, sabhāgā, sari,
sabbo saṃgho, vematiko, na jānanti, bahussuto,
10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca,
ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
kappat' evā 'ti kukkucā, jānaṃ, passaṃ, suṇanti ca,
āvāsikena āgantu, cātupannaraso puna,
pātipado pannaraso, liṅgasamvāsakā ubho,
pārivāsānuposatho, aññatra saṃghasāmaggiyā.
ete vibhattā uddānā vatthuvibhūtakāraṇā ti.

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikaṃ caranti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddako pāṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddako pāṇe saṃghātaṃ āpādentā 'ti. ||2|| assosum kho bhikkhū tesuṃ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassaṃ upagantun ti. ||3||1||

atha kho bhikkhūnaṃ etad ahoṣi: kadā nu kho vassaṃ upagantabbā ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vassāne vassaṃ upagantun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho vassupāṇāyikā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave vassupāṇāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsatatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupāṇāyikā 'ti. ||2||2||

tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikaṃ caranti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake pāṇe saṃghātaṃ āpādentā 'ti. ||1|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū vassam upagantvā antarā vassam cārikaṃ carissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakarāṇe dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave vassam upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā. yo pakkameyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena chabbaggiyā bhikkhū na icchanti vassam upagantum. bhagavato etam atthaṃ ārocesum. nā bhikkhave vassam na upagantabbaṃ. yo na upagaccheyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū tadahu vassupanāyikāya vassam anupagantukāmā sañicca āvāsaṃ atikkamanti. bhagavato etam atthaṃ ārocesum. na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañicca āvāso atikkamitabbo. yo atikkameyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena rājā Māgadho Seniyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnaṃ santike dūtaṃ pāhesi, yadi pan' ayyā āgame juphe vassam upagaccheyyun ti. bhagavato etam atthaṃ ārocesum: anujānāmi bhikkhave rājūnaṃ anuvattitun ti. ||3||4||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattthi tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattthi tad avasari. tatra sudamā bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti. ||1|| bhikkhū evaṃ āhamsu: bhagavatā āvuso paññattaṃ na vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā 'ti. āgametu Udeno upāsako yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā gamissanti. sacc pan' assa accāyikaṃ karaṇiyaṃ, tatth' eva āvāsikānaṃ bhikkhūnaṃ santike vihāraṃ patitṭhāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti: kathaṃ hi nāma bhaddantā mayā pahite na āgacchissanti, ahaṃ hi dāyako kārako saṃghupaṭṭhāko 'ti. asosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. ||3|| atha kho bhagavā etasmīṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave sattannaṃ sattāhakaraṇīyena pahite gantuṃ, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena pahite gantuṃ, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so ce bhikkhūnaṃ santike dūtaṃ pañeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṃghaṃ uddissa adḍhayogo kārāpito hoti, pāsādo kārāpito hoti, haminiyaṃ kārāpitaṃ h., guhā kārāpitā h., pariveṇaṃ kārāpitaṃ h., koṭṭhako kārāpito h., upatṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭi kārāpitā h., vaccaḥ kuṭi kārāpitā h., caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharaṃ kārāpi-

taṃ h., jantāgharasālā kārāpitā h., pokkharāṇi kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmavatthum kārāpitam hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekaṃ bhikkhum uddissa vihāro kārāpito h., aḍḍhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekaṃ sikkhamānaṃ uddissa — la — sambahule sāmaṇere uddissa — la — ekaṃ sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekaṃ sāmaṇerim uddissa vihāro kārāpito hoti, aḍḍhayogo k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., parivenaṃ k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharāṇi k. h., maṇḍapo k. h., ārāmo k. h., ārāmavatthum k. hoti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇiyena pahite, na tv eva appahite. sattāham sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanaṃ kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., aṭṭo k. h., mālō k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyaṃ k. h., guhā k. h., parivenaṃ k. h., koṭṭhako k. h., upaṭṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccaṇṇi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharāṇi k. h., maṇḍapo k. h., ārāmo k. h., ārāmavatthum k. h., puttassa vā vāreyyaṃ hoti, dhītuyā vā vāreyyaṃ hoti, gilāno vā hoti, abhiññātaṃ vā suttantaṃ bhānāti. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ su-

ttanto palujjatīti. aññataram vā pan' assa kiccaṃ hoti karaṇīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa vihāro kārāpito hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa aḍḍhayogo kārāpito . . . (= § 6) . . . āramavatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ . . . (= § 10) . . . sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekaṃ bhikkhuṃ uddissa — la — bhikkhunisaṃghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhuniṃ uddissa — la — sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa, sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerīṃ uddissa — la — attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ kārāpitaṃ hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātaṃ vā suttantaṃ bhaṇāti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā imaṃ suttantaṃ pariyāpuṇissanti pur' āyaṃ suttanto palujjatīti. aññataram vā pan' assā kiccaṃ hoti karaṇīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṃghaṃ uddissa, bhikkhuniyā saṃghaṃ uddissa, sikkhamānāya saṃghaṃ uddissa, sāmaṇerena saṃghaṃ uddissa, sāmaṇeriyā saṃghaṃ uddissa, sambahule bhikkhū uddissa, ekaṃ bhikkhuṃ uddissa, bhikkhunisaṃghaṃ uddissa, sambahulā bhikkhuniyo uddissa, ekaṃ bhikkhuniṃ uddissa, sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa,

sambahulā sāmaṇeriyō uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakarāṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakarāṇīyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupatthākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśappessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkucçaṃ uppannaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, kukkucçaṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, kukkucçaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṃ uppannaṃ hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeyya, diṭṭhigataṃ me uppa-
 nnaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti,
 gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag
 eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā
 dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kâ-
 tabbo. ||5|| idha pana bhikkhave bhikkhu garudham-
 maṃ ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ
 santike dūtaṃ paṇeyya, ahaṃ hi garudhammaṃ ajjhāpanno
 parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi,
 pag eva pahite, parivāsadānaṃ ussukkaṃ karissāmi vā, anu-
 ssāvevessāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-
 vaṭṭo kâtabbo. ||6|| idha pana bhikkhave bhikkhu mûlāya
 paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ
 paṇeyya, ahaṃ hi mûlāya paṭikassanāraho, āgacchantu
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-
 kkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite,
 mûlāya paṭikassanaṃ ussukkaṃ karissāmi vā, anussāvevessāmi
 vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâ-
 tabbo. ||7|| idha pana bhikkhave bhikkhu mânattāraho
 hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi
 mânattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āga-
 tan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi,
 pag eva pahite, mânattadānaṃ ussukkaṃ karissāmi vā, anu-
 ssāvevessāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sanni-
 vaṭṭo kâtabbo. ||8|| idha pana bhikkhave bhikkhu abbhā-
 nāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya,
 ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhi-
 kkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa
 appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissā-
 mi vā, anussāvevessāmi vā, gaṇapûrako vā bhavissāmi.
 sattāhaṃ sannivaṭṭo kâtabbo. ||9|| idha pana bhikkhave
 bhikkhussa saṃgho kammaṃ kattukāmo hoti tājjanī-
 yaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ
 paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu
 bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhi-
 kkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kin ti

nu kho saṃgho kammaṃ na kareyya lahukāya vā parināmeyyā 'ti. sattāham sannivaṭṭo kâtabbo. ||10|| katam vā pan' assa hoti saṃghena kammaṃ tadjaniyaṃ vā . . . ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, saṃgho me kammaṃ akāsi, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho tam kammaṃ paṭippassambheyyā 'ti. sattāham sannivaṭṭo kâtabbo. ||11|| idha pana bhikkhave bhikkhunī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, aham hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, gilānabhataṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjam vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||12|| idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, anabhirati me uppannā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāham sannivaṭṭo kâtabbo. ||13|| idha pana bhikkhave bhikkhuniyā kukkucam uppannam hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, kukkucam me uppannam, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāham sannivaṭṭo kâtabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhigataṃ uppannam hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, diṭṭhigataṃ me uppannam, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, diṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssā karissāmi. sattāham sannivaṭṭo kâtabbo. ||15|| idha pana bhikkhave bhikkhunī garudhammam ajjhāpannā hoti mānattārahā. sā ce bhikkhūnaṃ santike dūtaṃ paṇeṇya, aham hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||16|| idha pana bhikkhave bhikkhunī mûlāya paṭikassanārahā hoti. sâ ce bhikkhūnaṃ santike dûtāṃ pahineyya, ahaṃ hi mûlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, mûlāya paṭikassanaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sâ ce bhikkhūnaṃ santike dûtāṃ pahineyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṅgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbajaniyaṃ vā paṭisāraṇiyaṃ vā ukkhepaniyaṃ vā. sâ ce bhikkhūnaṃ santike dûtāṃ pahineyya, saṅgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho saṅgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||19|| kataṃ vā paṇ' assā hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkhepaniyaṃ vā. sâ ce bhikkhūnaṃ santike dûtāṃ pahineyya, saṅgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomaṃ pāteyya netthāraṃ vatteyya, saṅgho taṃ kammaṃ paṭippassumbheyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhūnaṃ santike dûtāṃ pahineyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraniyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkuccaṃ uppannaṃ hoti, sikkhamānāya diṭṭhigataṃ uppannaṃ hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnaṃ santiko dūtaṃ paṇeyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, sikkhāsamādānaṃ ussukkaṃ karissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāma hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi upasampajjitukāma, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, upasampadaṃ ussukkaṃ karissāmi vā, anussāveṣsāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||23|| idha pana bhikkhave sâmaṇero gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, gilānabbhattaṃ vā pariyessāmi, gilānupatthākabhattaṃ vā pariyessāmi, gilānabhesajjaṃ vā pariyessāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||24|| idha pana bhikkhave sâmaṇerassa anabhirati uppannā hoti — la — sâmaṇerassa kukkuccaṃ uppannaṃ hoti, sâmaṇerassa diṭṭhigataṃ uppannaṃ hoti, sâmaṇero vassaṃ pucchitukāmo hoti, so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi vassaṃ pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||25|| idha pana bhikkhave sâmaṇero upasampajjitukāmo hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa appahite pi, pag eva pahite, upasampadaṃ ussukkaṃ karissāmi vā, anussāveṣsāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kâtabbo. ||26|| idha pana bhikkhave sâmaṇerī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan

ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, gilānabbhattam vā pariyesissāmi, gilānupatthāka-bhattam vā pariyesissāmi, gilānabbhesajjam vā pariyesissāmi, pucchissāmi vā, upatthahissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||27|| idha pana bhikkhave sâmaṇeriyā anabhirati uppannā hoti — la — sâmaṇeriyā kukkucam uppannam hoti, sâmaṇeriyā ditthigatam uppannam hoti, sâmaṇerī vassam pucchitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahīneyya, aham hi vassam pucchitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāham sannivaṭṭo kâtabbo. ||28|| idha pana bhikkhave sâmaṇerī sikkham samādiyitukāmā hoti. sâ ce bhikkhūnam santike dūtam pahīneyya, aham hi sikkham samādiyitukāmā, āgacchantu ayyā, icchāmi ayyānam āgatan ti, gantabbam bhikkhave sattāhakarāṇīyena appahite pi, pag eva pahite, sikkhāsamādānam ussukkam karissāmi. sattāham sannivaṭṭo kâtabbo 'ti. ||29|| 6||

tena kho pana samayena aññatarassa bhikkhuno mâtā gilānā hoti. sâ puttassa santike dūtam pāhesi, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam sattannam sattāhakarāṇīyena pahite gantum, na tv eva appahite, pañcannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mâtā gilānā sâ ca anupāsikā. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. ||1|| anujānāmi bhikkhave sattannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sâmaṇerassa sâmaṇeriyā mātuyā ca pitussa ca. anujānāmi bhikkhave imesam sattannam sattāhakarāṇīyena appahite pi gantum, pag eva pahite. sattāham sannivaṭṭo kâtabbo. ||2|| idha pana bhikkhave bhikkhussa mâtā gilānā hoti. sâ ce puttassa santike dūtam pahīneyya, aham hi gilānā, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kâtabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbaṃ . . . (=III. 6. 2) . . . sattaṃhaṃ sannivaṭṭo katabbo. ||4|| idha pana bhikkhave bhikkhussa bhātā gilāno hoti. so ce bhātuno santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchatu me bhātā, icchāmi bhātuno āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattaṃhaṃ sannivaṭṭo katabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginī gilānā hoti. sā ce bhātuno santike dūtaṃ paṇeṃya, ahaṃ hi gilānā, āgacchatu . . . (§ 5) . . . sattaṃhaṃ sannivaṭṭo katabbo. ||6|| idha pana bhikkhave bhikkhussa ñātako gilāno hoti. so ce bhikkhussa santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattaṃhaṃ sannivaṭṭo katabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeṃya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇiyeṇa pahite, na tv eva appahite. sattaṃhaṃ sannivaṭṭo katabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa vihāro udriyati. aññatarena upāsakena araṇṇe bhaṇḍaṃ chedāpitaṃ hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantā taṃ bhaṇḍaṃ avahareyyuṃ, dajjāhaṃ taṃ bhaṇḍaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghakaraṇiyeṇa gantum. sattaṃhaṃ sannivaṭṭo katabbo 'ti. ||1||8||

vassāvāsabhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse vassupagatā bhikkhū vālehi ubbāḷhā honti, gaṇhimsu pi paripātimsu pi. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū vālehi ubbāḷhā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbaṃ. anāpatti vassachedassa. idha pana bhikkhave vassupagatā bhikkhū sirimsapchi ubbāḷhā honti, ḍasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanaṃ agginā daḍḍhaṃ hoti, bhikkhū senāsanaṃ kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ gāmo udakena vuḷho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānaṃ bhikkhūnaṃ senāsanaṃ udakena vuḷhaṃ hoti, bhikkhū senāsanaṃ kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānaṃ bhikkhūnaṃ gāmo corehi vuṭṭhāsi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena saddhā pasannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhiṃsu lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ. es' eva antarāyo 'ti pakkamitabbhaṃ. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, na labhanti sappāyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, labhanti sappāyāni

bhojanāni, na labhanti sappâyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, labhanti sappâyāni bhojanāni, labhanti sappâyāni bhesajjāni, na labhanti paṭirūpaṃ upaṭṭhākam. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatam bhikkhum itthi nimanteti: ehi bhante hiraññaṃ vā te demi, suvaṇṇam vā te demi, khettaṃ vā t. d., vatthum vā t. d., gāvum vā t. d., gāvim vā t. d., dāsam vā t. d., dāsim vā t. d., dhītaraṃ vā t. d. bhariyatthāya, ahaṃ vā te bhariyā homi, aṇṇam vā te bhariyaṃ ānemīti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagatam bhikkhum vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, ñātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññaṃ vā te dema . . . dhītaraṃ vā te dema bhariyatthāya, aṇṇam vā te bhariyaṃ ānessāmā 'ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāṇikaṃ nidhiṃ passati. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evaṃ hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhi bhūto saṃgho bhijjīti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu suṇāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasamantānaṃ saṃghabhedo ruccithā 'ti, karissanti me vacaṇaṃ sussūsi ssanti sotam odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : to kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : to kho me bhikkhū mittā, ty āhaṃ vakkhāmi : garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : to kho me bhikkhū na mittā, api ca ye tesam mittā te me mittā, ty āhaṃ vakkhāmi, to vuttā te vakkhanti : garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginīnaṃ saṃghabhedo ruceitthā 'ti, karissanti me vacanaṃ sussūsissanti soṭaṃ odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsam mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi : garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu suṇāti : amukasmim kira āvāse sambahulāhi bhikkhunihi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti : tā kho me bhikkhuniyo na mittā, api ca yā tāsam mi'tā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti : garuko . . . (= § 10) . . . vassacchedassa. ||13||**11**

tena kho pana samayena aññataro bhikkhu vaje vassam

upagantukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vaje vassaṃ upagantun ti. vajo vutthāsi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave yena vajo tena gantun ti. ||1|| tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya sutthena gantukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave satthe vassaṃ upagantun ti. tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave nāvāya vassaṃ upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhāsuse vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave rukkhāsuse vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭabhiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave rukkhaviṭabhiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassaṃ upagacchanti, deve vassante rukkhāmūlam pi nimbakosam pi upadhāvanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ajjhokāse vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassaṃ upagacchanti, sītena pi kilamanti uphena pi kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave asenāsanakena vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavaḍḍhakā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave chavakuṭikāya vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave chatte vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cāṭiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave cāṭiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvattthiyā saṃghena katicā katā hoti antarā vassaṃ na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjaṃ yāci. bhikkhū evaṃ āhaṃsu: saṃghena kho āvuso katicā katā antarā vassaṃ na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā pabbajessanti. atha kho te bhikkhū vassaṃ vutthā Visākhāya Migāramātuyā nattāraṃ etad avocuṃ: ehi dāni āvuso pabbajhāti. so evaṃ āha: sac' āhaṃ bhante pabbajito assaṃ, abhirameyyāṃ' āhaṃ, na dān' āhaṃ bhante pabbajissāmīti. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassaṃ pabbājetabban ti, kaṃ kalam dhammo na caritabbo 'ti. assosum kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave evarūpā katicā katabbā antarā vassaṃ na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttēna rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gacchanto addasa antarā magge dve āvāse bahucivarake, tassa etad ahoṣi: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahu cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyo Upanando Sakyaputto ambhakaṃ vassāvāsaṃ paṭisunīti. ā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||1|| assosum kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā viṣaṃvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ paṭipucchi: saccaṃ kira tvāṃ Upananda rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā viṣaṃvādesīti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvāṃ moghapurisa rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunītvā viṣaṃvādessasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇi pasatthā. n' etaṃ moghapurisa appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto passati antaraṃ maggo dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunaṃ vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, paṭipadena vihāraṃ upeti senāsaṇaṃ paññāpeti pāniyaṃ paribhojaniyaṃ upatṭhāpeti pariveṇaṃ sammajjati, so tādah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (= § 5) . . . so tādah' eva sakaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṃ vasitvā akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sakaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakaraniyena pakkamati. so taṃ sattāhaṃ bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakaraniyena pakka-

mati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāhaṃ anāgatāya pavāraṇāya sakaraṇiyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gantvā uposathaṃ karoti, pātipadena vihāraṃ upeti senāsanaṃ paññāpeti pāniyaṃ paribhojaniyaṃ upaṭṭhāpeti pariveṇaṃ sammajjati. so tadaḥ' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadaḥ' eva sakaraṇiyo pakkamati — la — so dvīhatihaṃ vasitvā akaraṇiyo pakkamati — la — so dvīhatihaṃ vasitvā sakaraṇiyo pakkamati — la — so dvīhatihaṃ vasitvā sattāhakarāṇiyeṇa pakkamati. so taṃ sattāhaṃ bahiddhā vitināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvīhatihaṃ vasitvā sattāhakarāṇiyeṇa pakkamati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāhaṃ anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, pātipadena vihāraṃ upeti senāsanaṃ paññāpeti pāniyaṃ paribhojaniyaṃ upaṭṭhāpeti pariveṇaṃ sammajjati. so tadaḥ' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (*the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā*) . . . paṭissave ca anāpattiti. ||11|| **14**

vassupaññāyikkakkhandhako tatiyo.

tassa uddānaṃ :

- upagantaṃ, kadā c' eva, kati, antarā vassa ca,
na icchanti ca, sañcicca, ukkaḍḍhituṃ, upāsako,

gilāno, mâtā ca, pitā, bhâtā ca, atha ñātako,
 bhikkhugatiko, vihāro, vālā cāpi, sirimsapā,|
 corā c' eva, pisācā ca, daḍḍho, tadubhayena ca,
 vulho dakena, vuṭṭhāsi, bahutarā ca, dāyakā,|
 lúkhapañītasappāya-bhesajj'-upaṭṭhakena ca,
 itthi, vesī, kumārī ca, paṇḍako, ñātakena ca,|
 rājā, corā, dhuttā, nidhi, bheda, aṭṭhavidhena ca,
 5 vajā, satthā ca, nāvā ca, susire, viṭabhāya ca,|
 ajjhokāse vassāvāso, asenāsanaakena ca,
 chavakuṭikā, chatte ca, cāṭiyā ca upenti te,|
 katikā, paṭisūnitvā, bahiddhā ca uposathā,
 purimikā, pacchimikā, yathānāyena yojaye,|
 akaraṇīyo pakkamati, sakaraṇīyo tath' eva ca,
 dvīhatihā ca puna, sattāhakaraṇīyena ca,|
 sattāhanāgatā c' eva, āgaccheyya na eyya vā,
 vatthuddāne antarikā tantimaggam nisāmāye 'ti,|
 imamhi khandhake vatthu dvepaṇṇāsa.

MAHĀVAGGA.

IV.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. atha kho tesam bhikkhūnam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnam etad ahosi: sace kho mayam aññamaññaṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakam pādapiṭṭham pādakathalikam upanikkhipeyya, avakkārapātiṃ dhovitvā upaṭṭhāpeyya, pāniyam paribhojanīyam upaṭṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sacc ākaṅkheyya, bhuñjeyya, no ce ākaṅkheyya, appaharite vā chaḍḍeyya appānake vā udake opilāpeyya, so āsanam uddhareyya, pādodakam pādapiṭṭham pādakathalikam paṭisāmeyya, avakkārapātiṃ dhovitvā paṭisāmeyya, pāniyam paribhojanīyam paṭisāmeyya, bhattacham sammajjeyya, ||3|| yo passeyya pāniyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeyya, sac' assa avisayham hatthavikārena, dutiyaṃ āmantetvā hatthavilaṅghakena upaṭṭhāpeyya, na tv eva tappaccayā vācam bhindeyya, evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññaṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭṭham pādakathalikam upanikkhipati, avakkārapātiṃ dhovitvā upaṭṭhāpeti, pāniyam paribhojanīyam upa-

tṭhāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā udae opilāpeti, so āsanam uddharati pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upaṭṭhāpeti. sac' assa hoti avissayham hatthavikārena, dutiyam āmantetvā hatthavilāṅghakena upaṭṭhāpeti, na tv eva tappaccayā vacam bhindati. ||7|| āciṇṇam kho pan' etaṃ vassam vutthānam bhikkhūnam bhagavantam' dassanāya upasamkamitum. atha kho te bhikkhū vassam vutthā temāsaccayena senāsanam saṃsāmetvā pattacivaram' ādāya yena Sāvattṭhi tena pakkamimsu. anupubbena yena Sāvattṭhi Jetavanam Anāthapiṇḍikassa ārāmo, yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci samaggā sammodamānā avivadamānā phāsukaṃ vassam vasittha na ca piṇḍakena kilamitthā 'ti. khamaniyam bhagavā, yāpaniyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukaṃ vassam vasimhā na ca piṇḍakena kilamimhā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kalam viditvā pucchanti, kalam viditvā nā pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setughāto tathāgatānam. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvākānam vā sikkhāpadam paññāpessāma 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tumhe bhikkhave samaggā sammodamānā avivadamānā phāsukaṃ vassam vasittha na ca piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimhā. tesam no bhante ambhakaṃ etad ahoṣi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukaṃ vassam vaseyyāma na

ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad ahoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vaseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññamaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasimhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphaṣuñ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusaṃvāsañ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, elakaṃvāsañ ñeva kira 'me bhikkhave moghapurisaṃ vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti, paṭijānanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ titthiyasamādānaṃ samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ titthiyasamādānaṃ samādiyissanti. yo samādiyeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ tīhi tthānehi pavāretum diṭṭhena vā sutena vā parisāṅkāya vā. sā vo bhavissati aññamaññānulomā āpattivutthānatā vinayapurekkhārātā. || 13 || evañ ca pana bhikkhave pavāretabbam. vyattena bhikkhūnaṃ paṭibaleṇa saṃgho nāpetabbo: suṇātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhūnaṃ ekasam uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evam assa vacanīyo: saṃgham āvuso pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃgham pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. navakena bhikkhūnaṃ ekasam uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evam assa vacanīyo: saṃgham bhante pavāremi

ditṭhena vā . . . dutiyam pi . . . tatiyam pi . . . passanto paṭīkarissāmīti. ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū thesesu bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū thesesu . . . acchantīti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma ce bhikkhave moghapurisā thesesu . . . acchissanti. n' etam bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave thesesu bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbeheva ukkuṭikaṃ nisinnēhi pavāretuṃ ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavārentīti ukkuṭikaṃ nisiṃno āgamayamāno mucchito papati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadantarā ukkuṭikaṃ nisīdituṃ yāva 'pavāreti, pavāretvā āsane nisīdituṃ ti. ||2||2||

atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pavāraṇā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho pavāraṇakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattāra imāni bhikkhave pavāraṇakammāni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakammam*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pavāraṇam dātuṃ. evaṃ ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekaṃ

bhikkhū upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacanīyo : pavāraṇaṃ dammi, pavāraṇaṃ me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃghamaññhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam gilānaṃ ṭhānā cāveśsāma, ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggeta saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇaṃ dentena chandam pi dātum santi saṃghassa karaṇīyan ti. ||5||3||

tena kho pana samayena aññatarāṃ bhikkhūnaṃ tadahu pavāraṇāya ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ arocesum. idha pana bhikkhave bhikkhūnaṃ tadahu pavāraṇāya ñātakā gaṇhanti. te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto imaṃ bhikkhūnaṃ muhuttaṃ muñcatha yāvāyaṃ bhikkhu pavāretīti. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pavāraṇaṃ detīti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅgha tumhe āyasmanto imaṃ bhikkhūnaṃ muhuttaṃ nissimaṃ netha yāva saṃgho pavāreteti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhūnaṃ tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-

hanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabbaṃ. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā paññattaṃ saṃghena pavāretabbaṃ ti, mayaṃ c' amhā pañca janā. kathaṃ nu kho amhehi pavāretabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcannaṃ saṃghe pavāretuṃ ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, mayaṃ c' amhā cattāro janā. kathaṃ nu kho amhehi pavāretabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave catunnaṃ aññamaññaṃ pavāretuṃ. ||2|| evañ ca pana bhikkhave pavāretabbaṃ: vyattena bhikkhunā paṭibaleṇa te bhikkhū ñāpetabba: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānaṃ pattakallaṃ mayaṃ aññamaññaṃ pavāreyyāma 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisiditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisiditvā añjalim paggahe tvā te bhikkhū evam assu vacanīyā: ahaṃ bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahosi: bhagavatā anuññātaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññaṃ pavāretuṃ, mayaṃ c' amhā tayo janā. kathaṃ nu kho amhehi pavāretabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tiṇṇannaṃ aññamaññaṃ pavāretuṃ. evañ ca pana bhikkhave pavāretabbaṃ. vyattena . . . (= § 3)

. . . paṭikarissāmīti. ||4|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, mayaṃ c' amhā dve janā. kathaṃ nu kho amhehi pavāretabbam ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave dvinnam aññamaññam pavāretum. ||5|| evaṃ ca pana bhikkhave pavāretabbam. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahe tvā navo bhikkhu evam assa vacanīyo: ahaṃ āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadatu maṃ āyasmā anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsam . . . paggahe tvā thero bhikkhu evam assa vacanīyo: ahaṃ bhante āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||6|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahaṃ c' amhi ekako. kathaṃ nu kho mayā pavāretabbam ti. bhagavato etam atthaṃ ārocesum. ||7|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamaṭṭhe vā, sa deso sammajjitvā pānīyam paribhojanīyam upatṭhāpetvā āsanam paññāpetvā padīpaṃ katvā nisiditabbam. sace añño bhikkhū āgacchanti, tehi saddhim pavāretabbam, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātabbam. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇam āhar.vā catūhi saṃghe pavāretabbam. pavāreyyū ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇam āharitvā tīhi aññamaññam pavāretabbam. pavāreyyū ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyūṃ ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya *instead of* tadah' uposathe) . . . paṭikarissāmiti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavārayamāno āpattiṃ sarati. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu pavārayamāno āpattiṃ sarati. tena bhikkhave bhikkhunā sâmantā bhikkhū evam assa vacanīyo: ahaṃ āvuso ithannāmaṃ āpattiṃ āpanno, ito vuṭṭhahitvā tam āpattiṃ paṭikarissāmiti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyaṃ vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||3||6||

paṭhamabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatiṃsu pañca vā atirekā vā, te na jāniṃsu atth' aññe āvāsikā bhikkhū anāgata 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresuṃ. tehi pavāriyamāne atth' aññe āvāsikā bhikkhū āgacchiṃsu bahutarā. bhagavato etam atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||

anāpattipannarasakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārentī. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2||
vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccepakatā pavārentī. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānaṃ āpatti dukkaṭassa. ||2||
kukkuccepakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

raṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūñi puna pavāretabbam, pavāritānam apatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read* āpatti thullaccayassa *instead of* āpatti dukkaṭassa; *in the case of* āgacchanti samasamā *read* pavāritā supavāritā, avaseshi pavāretabbam) . . . tesam santi ke pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosīmam okkamante. te passanti aññe āvāsike bhikkhū antosīmam okkante. te suṇanti aññe āvāsikā bhikkhū antosīmam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosīmam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33, 5. *Read* pavāretabbam, pavārenti, tadahu pavāraṇāya *instead of* uposatho kātabbo, uposatham karonti, tadah' uposathe) . . . ajj' eva gantun ti. ||1||13||

na bhikkhav. bhikkhunīyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmānerassa, na sāmāneriyā, na sikkham paccakkhātakassa, na antīmavattum ajjhāpannakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

ṭassa. ||1|| na āpattiya adussane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhhammo kāretabbo. na āpattiya appaṭikamme ukkhittakassa, na pāpikāya diṭṭhiya appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na titthiyapakkantakassa, na tiracchānagatassa, na mātugghātakassa, na pitugghātakassa, na arahantaghātakassa, na bhikkhunīdāsakassa, na saṃghabhedakassa, na lohituppadakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avuṭṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyā 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ āvāse tadahu pavāraṇāya savarabhayaṃ ahoṣi. bhikkhū nāsakkhiṃsu tevācikaṃ pavāretuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dvevācikaṃ pavāretuṃ ti. bāḷhataṃ savarabhayaṃ ahoṣi. bhikkhū nāsakkhiṃsu dvevācikaṃ pavāretuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ekavācikaṃ pavāretuṃ ti. bāḷhataṃ savarabhayaṃ ahoṣi. bhikkhū nāsakkhiṃsu ekavācikaṃ pavāretuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave samānavassikaṃ pavāretuṃ ti. ||1|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya manussehi dānaṃ dentehi yebhuyyena ratti khepitā hoti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: manussehi dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||2|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya manussehi dānaṃ dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ bhaṇantehi suttantikehi suttantaṃ saṃgāyantehi vinayadharehi vinayaṃ vinicchinantehi dhammakathikehi dhammaṃ sākacchantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||4|| tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. atha kho tesāṃ bhikkhūnaṃ etad ahosi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṃ ca anovassikaṃ mahā ca meghe uggato. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ meghe pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||5|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṃ ca anovassikaṃ hoti mahā ca meghe uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||6|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vāḷant. h., sirimsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-

macariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ brahmacariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. yadi saṃghassa pattakallaṃ, saṃgho dvevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sâpattikena pavāretabbā. yo pavāreyya, âpatti dukkaṭassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsaṃ kârâpetvâ âpattiya codetun ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū okāsaṃ kârâpiyamānâ na icchanti okāsaṃ kâtuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetuṃ. evañ ca pana bhikkhave ṭhapetabbâ. tadahu pavāraṇāya cātuddase vâ pannarase vâ tasmim puggalo sammukhîbhûte saṃghamajje udâharitabbā : suṇātu me bhante saṃgho. itthanāmo puggalo sâpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmim sammukhîbhûte pavāretabban ti ṭhapitâ hoti pavāraṇâ 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhâkaṃ pesalâ bhikkhû pavāraṇaṃ ṭhapenti ti paṭigacc' eva suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. ||3|| evañ kho bhikkhave ṭhapitâ hoti pavāraṇâ, evañ atṭhapitâ. kathañ ca bhikkhave atṭhapitâ hoti pavāraṇâ. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti, atṭhapitâ hoti pavāraṇâ. dvevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti,

aṭṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave aṭṭhapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave ṭhapitā hoti pavāraṇā. tevācikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya puriyosītāya pavāraṇaṃ ṭhabeti, ṭhapitā hoti pavāraṇā. dhevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya apariyosītāya pavāraṇaṃ ṭhabeti, ṭhapitā hoti pavāraṇā. evaṃ kho bhikkhave ṭhapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparissuddhakāyasamācāro aparissuddhacīsamācāro aparissuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍanaṃ mā kulahaṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbaṃ. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparissuddhacīsamācāro aparissuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbaṃ. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhacīsamācāro aparissuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbaṃ. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhacīsamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbaṃ. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ ṭhabeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhacīsamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyūñjīyamāno anuyogaṃ dātun ti, so evaṃ assa vacanīyo : yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhapesi, kimhi naṃ ṭhapesi, silavipattiyā ṭhapesi, ācāravipattiyā ṭhapesi,

diṭṭhivipattiyaṃ ṭhapesīti. ||10|| so ce evaṃ vadeyya: sīlavipattiyaṃ ṭhāpemi, ācāravip. ṭh., diṭṭhivip. ṭhāpemi, so evaṃ assa vacanīyo: jānāti pañāyasmaṃ sīlavipattiṃ, jānāti ācāravipattiṃ, jānāti diṭṭhivipattiṃ ti. so ce evaṃ vadeyya: jānāmi kho ahaṃ āvuso sīlavipattiṃ, jānāmi ācāravipattiṃ, jānāmi diṭṭhivipattiṃ ti, so evaṃ assa vacanīyo: katamaṃ pañāvuso sīlavipatti, katamaṃ ācāravipatti, katamaṃ diṭṭhivipatti. ||11|| so ce evaṃ vadeyya: cattāri ca pārājikāni terasa saṃghādisesaṃ ayaṃ sīlavipatti, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāravipatti, micchādiṭṭhi antaggāhikā diṭṭhi ayaṃ diṭṭhivipatti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhāpesi, diṭṭhena ṭhāpesi, sutena ṭhāpesi, parisaṅkāya ṭhāpesīti. ||12|| so ce evaṃ vadeyya: diṭṭhena vā ṭhāpemi, sutena vā ṭhāpemi, parisaṅkāya vā ṭhāpemi, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhāpesi, kiṃ te diṭṭhaṃ, kinti te diṭṭhaṃ, kadā te diṭṭhaṃ, kattha te diṭṭhaṃ, pārājikaṃ ajjhāpajjanto diṭṭho, saṃghādisesaṃ ajjhāpajjanto diṭṭho, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpajjanto diṭṭho, kattha ca tvaṃ aḥosi, kattha cāyaṃ bhikkhu aḥosi, kiṃ ca tvaṃ karosi, kiṃ cāyaṃ bhikkhu karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno diṭṭhena pavāraṇaṃ ṭhāpemi, api ca sutena pavāraṇaṃ ṭhāpemi, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhāpesi, kiṃ te sutāṃ, kinti te sutāṃ, kadā te sutāṃ, kattha te sutāṃ, pārājikaṃ ajjhāpanno 'ti sutāṃ, saṃghādisesaṃ ajjhāpanno 'ti sutāṃ, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti sutāṃ, bhikkhussa sutāṃ, bhikkhuniyā s., sikkhamānāya s., sāmaṇcrassa s., sāmaṇeriyā s., upāsakassa s., upāsikāya s., rājūnaṃ s., rājamahāmattānaṃ s., tiṭṭhiyānaṃ s., tiṭṭhiyasāvakaṇaṃ sutāṃ ti. ||14|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhāpemi, api ca parisaṅkāya pavāraṇaṃ ṭhāpemi, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhāpesi, kiṃ parisaṅkasi, kinti parisaṅkasi, kadā parisaṅkasi, kattha parisaṅkasi, pārā-

jikaṃ ajjhāpanno 'ti parisaṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisaṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisaṅkasi, bhikkhussa sutvā parisaṅkasi . . . titthiyasāvakānaṃ sutvā parisaṅkasi. ||15|| so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacāriṇaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacarīnaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitāṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena anuddhamsitāṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||17|| so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nāsetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭikata. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhū thullaccayaditthino honti, ekacce bhikkhū pāṭidesanīyaditthino honti. ek. bh. thullaccayad. h., ek. bh. dukkaṭad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h. ye te bhikkhave bhikkhū thullaccayaditthino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya pācittiyam ajjhāpanno hoti, pāṭidesanīyam ajjhāp. hoti, dukkaṭam ajjhāp. hoti, dubbhāsītam ajjhāp. hoti. ekacce bhikkhū dubbhāsītaditthino honti, ekacce bhikkhū saṃghādisesaditthino honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . (= § 19) . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya dubbhāsītam ajjhāpanno hoti. ekacce bhikkhū dubbhāsītaditthino honti, ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek. bh. dubbhāsītad. h., ek. bh. pāṭidesanīyad. h., ek. bh. dubbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhikkhū dubbhāsītaditthino, tehi . . . saṃgho pavāreyyā 'ti. ||22|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthum paññāyati na puggalo. yadi saṃghassa pattakallam, vatthum ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānam pavāraṇā paññattā. sace vatthum paññāyati na puggalo, idān' eva nam vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. ayam puggalo paññāyati na vatthum. yadi saṃghassa pattakallam, puggalam ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso samaggānam pavāraṇā paññattā. sace puggalo paññāyati na vatthum, idān' eva nam vadehīti. ||24|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃghamajjhe udāhareyya: suṇātu me bhante saṃgho. idaṃ vatthun ca puggalo ca paññāyati. yadi saṃghassa pattakallam, vatthun ca puggalañ ca ṭhapetvā saṃgho pavāreyyā 'ti. so evam assa vacanīyo: bhagavatā kho āvuso visuddhānañ ca samaggānañ ca pavāraṇā paññattā. sace vatthun ca puggalo ca paññāyati, idān' eva nam vadehīti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāyati, pacchā puggalo, kallam vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||**16**||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmiṃ āvāse vassaṃ upagacchimsu. tesāṃ sāmāntā aññe bhikkhū bhaṇḍana-kārakā kalahakārakā vivāḍakārakā bhassakārakā saṃgho adhikaraṇakārakā vassaṃ upagacchimsu mayāṃ tesāṃ bhikkhūnaṃ vassaṃ vuttānaṃ pavāraṇāya pavāraṇaṃ ṭhappessāma 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmāntā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagatā mayāṃ . . . ṭhappessāma 'ti. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmiṃ āvāse vassaṃ upagacchanti. tesāṃ sāmāntā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayāṃ . . . ṭhappessāma 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātuṃ kathaṃ mayāṃ tehi bhikkhūhi paṭhamataraṃ pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahuṃ-lahuṃ sannipatitvā pavāretabbāṃ, pavāretvā vattabbā: pavāritā kho mayāṃ āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asaṃvhitā taṃ āvasaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanaṃ paññāpetabbāṃ, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipitabbāṃ, paccuggantvā pattacivaraṃ paṭiggahetabbāṃ, pāniyena pucchitabbā, tesāṃ vikkhitvā nissīmaṃ gantvā pavāretabbāṃ, pavāretvā vattabbā: pavāritā kho mayāṃ āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibaleṇa āvāsikā bhikkhū nāpetabbā: suṇantaṃ me āyasmantā āvāsikā. yad' āyasmantānaṃ patta-kallaṃ, idāni uposathaṃ kareyyāma pātimokkhaṃ uddiseyyā-

ma, āgame kāle pavāreyyāma' ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā te bhikkhū evaṃ vadeyyūṃ : sādhi' āvuso idān' eva no pavārethā' ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma' ti. || 4 || te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā taṃ kalam anuvaseyyūṃ, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame jūṇhe pavāreyyāma' ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā te bhikkhū evaṃ vadeyyūṃ : sādhi' āvuso idān' eva no pavārethā' ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma' ti. || 5 || te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā tam pi jūṇhaṃ anuvaseyyūṃ, tehi bhikkhave bhikkhūhi sabbehi' eva āgame jūṇhe komudiyā cātumāsiniyā akāma pavāretabbāṃ. || 6 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ tṭhpeti, so evaṃ assa vacanīyo : āyasma kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyāṃ. || 7 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ tṭhpeti, so evaṃ assa vacanīyo : ayaṃ kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyāṃ. || 8 || tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ tṭhpeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pacittiyāṃ. || 9 || tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ tṭhpeti, ubho saṃghena samanuyuñjitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabbān ti. || 10 || **17** ||

tena kho pana samayena sambahulā sandittā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. tesam samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi: ambhakaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave sambhulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnaṃ evaṃ hoti: ambhakaṃ kho samaggānaṃ . . . paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbe' eva ekajjhaṃ sannipatitabbaṃ, sannipatitvā vyattena bhikkhūnaṃ paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ambhakaṃ samaggānaṃ sammodamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyuṃ, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. yudi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. ambhakaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃgahassa karaṇaṃ idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na khamati, so bhāseyya. kato saṃghe na pavāraṇāsaṃgaho idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||4|| tehi ce bhikkhave bhikkhūhi kato pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāmi ahaṃ āvuso janapadacārikaṃ pakkamitum, atthi me janapado karaṇiyan ti, so evaṃ assa vacaniyo: sādhi' āvuso pavāretvā gacchāhīti. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavārāṇaṃ ṭhapeti, so evam assa vacanīyo : anissaro kho me tvaṃ āvuso pavārāṇāya, na tāvāhaṃ pavāressāmiti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavārāṇaṃ ṭhapeti, ubho saṃghena samanuyujjivā samanuggāhitvā yathādhammaṃ kārāpetabbā. || 5 || so ce bhikkhave bhikkhu janapade taṃ karaṇiyaṃ tīretvā punad eva anto komudiyā cātumāsinīyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavārāṇaṃ ṭhapeti, so evam assa vacanīyo : anissaro kho me tvaṃ āvuso pavārāṇāya, pavārīto ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavārāṇaṃ ṭhapeti, ubho saṃghena samanuyujjivā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. || 6 || 18 ||

pavāraṇakkhandhakaṃ catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :

vassaṃ vutthā Kosalesu agamum satthu dassanaṃ
aphāsupasusaṃvāsaṃ aññamaññānulanomātā,
pavārentāpaṇā, dve ca, kammaṃ, g'āna-ñātakā,
rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
sabbo saṃgho, vematiko, bahū samā ca thokikā,
āvāsikā, cātuddasā, liṅga-saṃvāsakā ubho,
gantabbaṃ, na nisinnāya, chandadān', apavāraṇā,
savarehi, khepitā, meghe, antarā ca, pavāraṇā,

5 na karonti, pur' amhākaṃ, atṭhapitā ca, bhikkhuno,
kimhi vā 'ti katamañ ca diṭṭhena sutasaṅkāya,
codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ,
pavāraṇasaṃgaho ca, anissaro, pavāraye 'ti.

MAHĀVAGGA.

V.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakûṭṭe pabbate. tena kho pana samayena rājā Māgadho Seniyo Bimbisāro asītiyā gāmasahassesu issarādhipaccam rajjam kâreti. tena kho pana samayena Campāyam Soṇo nāma Koḷiviso seṭṭhiputto sukhumālo hoti, tassa pādātalesu lomāni jātāni honti. atha kho rājā Māgadho Seniyo Bimbisāro tāni asitīm gāmikasahassāni sannipātāpetvā kenacid eva karaṇīyena Soṇassa Koḷivissassa santike dūtaṃ pāhesi, āgacchatu Soṇo icchāmi Soṇassa āgatan ti. ||1|| atha kho Soṇassa Koḷivissassa mātāpitaro Soṇam Koḷivissam etad avocum : rājā te tāta Soṇa pāde dakkhitukāmo. mā kho tvam tāta Soṇa yena rājā tena pāde abhippasāreyyāsi, rañño purato pallaṅkena nisīda, nisinnassa te rājā pādo dakkhissatīti. atha kho Soṇam Koḷivissam sivikāya ānesum. atha kho Soṇo Koḷiviso yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamtivā rājānam Māgadham Seniyam Bimbisāram abhivādetvā rañño purato pallaṅkena nisīdi. addasa kho rājā Māgadho Seniyo Bimbisāro Soṇassa Koḷivissassa pādātalesu lomāni jātāni. ||2|| atha kho rājā Māgadho Seniyo Bimbisāro tāni asitīm gāmikasahassāni diṭṭhadhammiko atthe anusāsivā uyyojesi : tumhe khv attha bhāṇe mayā diṭṭhadhammike atthe anusāsītā, gacchatha taṃ bhagavantam payirupāsatha, so no bhagavā samparāyike atthe anusāssatīti. atha kho tāni asīti gāmikasahassāni yena Gijjhakûṭṭo pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena āyasmā Sāgato bhagavaṭo upatṭhāko hoti. atha kho tāni asīti gāmikasahassāni yenāyasmā Sāgato ten' upasaṃkamimsu, upasaṃkamtivā āyasmantaṃ Sāgataṃ

etad avocum : imāni bhante asīti gāmikasahassāni idh' upasaṃkantāni bhagavantam dassanāya. sādhu mayam bhanto labheyyāma bhagavantam dassanāya 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva lotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjitvā bhagavato purato ummujjitvā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasaṃkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvaṃ Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunītvā piṭham gahetvā bhagavato purato nimujjitvā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjitvā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgataṃ samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgataṃ āmanatesi : tena hi tvaṃ Sāgata bhiyyosomattāya uttarimanussa-dhammam iddhipāṭihāriyam dassēhīti. evam bhanto 'ti kho āyasmā Sāgato bhagavato paṭisunītvā vēhāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgataṃ. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam : dānakatham silakatham

saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhammo ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukkapsikā dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakāṃ sammad eva rajanaṃ patigaṇheyya, evam eva tesāṃ asītiyā gāmikasahassānaṃ tasmīṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||9|| te diṭṭhadhammā patta-dhammā viditadhammā pariyogāhadhammā tiṇṇavicikicchā vigatakathāmkathā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkhumanto rūpāni dakkhintiti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammañ ca bhikkhusaṃghaṃ ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇaṃ gate 'ti. ||10|| atha kho Soṇassa Koḷivisassa etad ahoṣi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantaparissuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritum. yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||11|| atha kho Soṇo Koḷiviso acirapakkantesu tesu asītiyā gāmikasahassesu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Soṇo Koḷiviso bhagavantaṃ etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritum. icchāmaṃ bhante kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāradhaviyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa phuto hoti seyyathāpi gavāghātanaṃ. atha kho āyasmato Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: ye kho keci bhagavato sāvaka āradhaviyā viharanti, ahaṃ tesam aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kulā bhoga. sakkā bhoge ca bhuñjitum puññāni ca kātum. yaṃ nūnāhaṃ hināyavattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyaṃ ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasa cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ senāsanaacārikaṃ āhiṇḍanto yenāyasmato Soṇassa caṅkamo ten' upasaṃkami. addasa kho bhagavā āyasmato Soṇassa caṅkamaṃ lohiteṇa phutaṃ, disvāna bhikkhū āmanatesi: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuto seyyathāpi gavāghātanaṃ ti. āyasmato bhante Soṇassa accāradhaviyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅkamo lohiteṇa phuto seyyathāpi gavāghātanaṃ ti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. āyasmāpi kho Soṇo bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: ye kho keci . . . puññāni ca kareyyaṃ ti. evaṃ bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvam pubbe agārikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patitṭhitā, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. evaṃ bhante. evaṃ eva kho Soṇa accāradhaviyaṃ uddhaccāya saṃvatta-

ti, atilīnaviriyam kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamataṃ adhiṭṭhaha indriyānaṃ ca samataṃ paṭivijjha tattha ca nimittaṃ gaṇhāhīti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasmantaṃ Soṇam iminā ovādena ovaditvā seyya-thāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Sitaṇe āyasmato Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pātura-hosi. ||17|| atha kho āyasmā Soṇo āparena samayena viriyasamataṃ adhiṭṭhāsi indriyānaṃ ca samataṃ paṭivijjhi tattha ca nimittaṃ aggahehi. atha kho āyasmā Soṇo eko vūpakatṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitaṃ brahmacariyam, kataṃ karaṇiyam, nāparaṃ itthattāyā 'ti abbaññāsi, aññataro ca paṇāyasmā Soṇo arahataṃ ahoṣi. ||18|| atha kho āyasmato Soṇassa arahattaṃ pattassa etad ahoṣi: yaṃ nūnāhaṃ bhagavato santike aññaṃ vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo bhagavantaṃ etad avoca: ||19|| yo so bhante bhikkhu araham khīṇāsavo vusitavā katakaraṇiyo ohitabhāro anuppatasadattho parikkhīṇaḥ bhavasamyojano sammadaññāvimutto, so cha tṭhānāni adhimutto hoti: nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādāna-kkhaḍdhimutto hoti, taṇhakkhaḍdhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: kevalaṃ saddhāmatṭakaṃ nūna ayam āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etaṃ bhante evaṃ daṭṭhabbam. khīṇāsavo bhante bhikkhu vusitavā katakaraṇiyo karaṇiyam attānaṃ asamanupassanto kattaṃ vā paṭiyyaṃ khayā rāgassa vītaraḍḍhā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: lābhasakkārasilokaṃ nūna ayam āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . .
 khayā rāgassa vītārāgattā pavivekādhimutto hoti, khayā do-
 sassa vītadosattā pavivekādhimutto hoti, khayā mohassa vī-
 tamohattā pavivekādhimutto hoti. ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evaṃ assa: sīlabbataparā-
 māsaṃ nūna ayam āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vītārā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vītārāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vītadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vītamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vītārāgattā
 taṇhakkhayādhimutto hoti, khayā dosassa vītadosattā taṇha-
 kkhayādhimutto hoti, khayā mohassa vītamohattā taṇhakkha-
 yādhimutto hoti, khayā rāgassa vītārāgattā asammohādhim-
 utto hoti, khayā dosassa vītadosattā asammohādhimutto
 hoti, khayā mohassa vītamohattā asammohādhimutto hoti.
 ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhuviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti,
 n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ
 hoti ñhiṭaṃ ānejjappattaṃ vayaṇ c' assānupassati. bhusā ce
 pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā
 rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā ma-
 nassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti,
 amissikatam ev' assa cittaṃ hoti ñhiṭaṃ ānejjappattaṃ
 vayaṇ c' assānupassati. ||25|| seyyathāpi bhante selo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavutṭhi, n' eva naṃ saṃkampeyya na
 sampakampeyya na sampavedheyya, pacchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dukkhiṇāya ce pi disā-
 ya . . . na sampavedheyya, evaṃ eva kho bhante evaṃ
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhuviññey-
 yā rūpā . . . manoviññeyyā dhammā manassa āpāthaṃ
 āgacchanti, n' ev' assa cittaṃ . . . vayaṇ c' assānupassa-
 tīti. ||26||

nekkhammaṃ adhimuttassa pavivekaṇ ca cetaso
 avyāpajjhādhimuttassa upādānakkhayassa ca |

taṇhakkhayādhimuttassa asammohaṇi ca cetaso
 disvā āyatanuppādaṃ sammā cittaṃ vimuccati. |
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paṭicayo n' atthi karaṇīyaṇi ca na vijjati. |
 selo yathā ekaghano vātena na samirati,
 evaṃ rūpā rasā saddā gandhā phassā ca kevalā |
 itṭhā dhammā anitṭhā ca na pavedhenti tādino.
 ṭhitam cittaṃ vippamuttaṃ vayaṇi c' assānupassatīti. ||27||

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave
 kulaputtā aññaṃ vyākaronṭi. attho ca vutto attā ca anupanīto.
 atha ca pan' idh' ekacce moghapurisā hasamānakaṃ mañña
 aññaṃ vyākaronṭi, te pacchā vighātaṃ āpajjantīti. ||28|| atha
 kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si
 Soṇa sukhumālo. anujānāmi te Soṇa ekapālāsikaṃ upāhanan
 ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-
 rasmā anagāriyaṃ pabbajito sāttaṭṭhikaṇi ca anikaṃ. tassa
 me bhavissanti vattāro: Soṇo Koliyiso asītisakaṭavāhehi
 raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sāttaṭṭhi-
 kaṇi ca anikaṃ, so dān' āyaṃ ekapālāsikāsu upāhanāsu satto
 'ti. ||29|| sace bhagavā bhikkhusaṃghassa anujānissati,
 ahaṃ pi paribhuñjissāmi, no ce bhagavā bhikkhusaṃghassa
 anujānissati, ahaṃ pi na paribhuñjissāmīti. atha kho bha-
 gavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āman-
 tesi: anujānāmi bhikkhave ekapālāsikaṃ upāhananāṃ. na
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
 dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,
 āpatti dukkaṭassā 'ti. ||30||1||

tena kho pana samayena chabbaggiyā bhikkhū sabba-
 nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
 dhārenti, sabbalohitīkā up. dh., sabbamañjettīhikā up. dh.,
 sabbakaṇhā up. dh., sabbamahāraṅgarattā up. dh., sabbama-
 hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-
 pācenti: seyyachāpi gihī kāmabhogino 'ti. bhagavato etam
 atthaṃ ārocesuṃ. na bhikkhave sabbanīlikā upāhanā dhā-
 retabbā, na sabbapītikā upāhanā dhāretabbā. . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggi-

yā bhikkhū nīlakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohītakavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nīlakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pālīgunṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavisaṇabandhikā up. dh., ajavisaṇabandhikā up. dh., vicchikālikā up. dh., morāpicchāparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīhacamma-parikkhaṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kāḷakacamma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacamma-parikkhaṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4|| 2 ||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivarāṃ ādāya Rājagahaṃ piṇḍāya pāvīsi aññatarena bhikkhunaṃ pacchāsamāyena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññataro upāsako gaṇaṃ gaṇūpāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamtvā tam bhikkhum abhivādetvā etad avoca: ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alaṃ āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanaṃ. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||3||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamatīti therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesū pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesū pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissantīti. ||1|| atha kho te bhikkhū bhagavato etaṃ atthaṃ āroccuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantīti. saccaṃ bhagavā 'ti. vīgarahi buddho bhagavā : kathaṃ hi nāma te bhikkhave moghapurisa satthari . . . saupāhanā caṅkamissanti. imo hi nāma bhikkhave gihi odātavasanā abhijjīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. ||2|| idha kho taṃ bhikkhave sobbheṭṭha yaṃ tumho evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etaṃ bhikkhave appasannānaṃ vā pasādaya — la — vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbaṃ. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarassa bhikkhuno pādakkhīlābādho hoti. taṃ bhikkhuṃ pariggahetvā uccāraṃ pi passāvaṃ pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhuṃ pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā te bhikkhū etad avoca : ||1|| kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayaṃ pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathāṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanāṃ dhāretuṃ ti. ||2||5||

tena'kho pana samayena bhikkhū adhotēhi pādehi mañcam pi piṭṭhaṃ pi abhirūhanti, cīvaram pi senāsanaṃ pi dussati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave idāni mañcam vā piṭṭhaṃ vā abhirūhissāmiti upāhanaṃ dhāretuṃ ti. ||1|| tena kho pana samayena bhikkhū rattiyaṃ uposathaggaṃ pi sannisaṃjam pi gacchantā andhakāre khānuṃ pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ajjhāraṃ upāhanaṃ dhāretuṃ ukkaṃ padīpaṃ kattaradaṇḍaṃ ti. ||2|| tena kho pana samayena chabbaggiyaṃ bhikkhū rattiyaṃ paccūsasamayaṃ paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā mahāsaddā khaṭṭhaṭṭhasaddā anekavihiṭṭhaṃ tiracchānakathāṃ kathentā seyyath' idam : rājakathāṃ, corakathāṃ, mahāmattak., senāk., bhaya., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ũātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhaṭṭhānak., pubbapetak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakathāṃ iti vā kiṇṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyaṃ bhikkhū rattiyaṃ paccūsasamayaṃ paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessanti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyaṃ bhikkhū rattiyaṃ paccūsasamayaṃ paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṇkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave kaṭṭhapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||6||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khyanti vipācenti: katham hi nāma samaṇa Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyaṃ samaṇa Sakyaputtiyā jīvaṃ viheṭhentīti. ||1|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmim. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu° instead of tāla°*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3||7||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi, muñjapād. k. pi k. pi, babbajapād. k. pi k. pi, hintālapād. k. pi k. pi, kamalapād. k. pi k. pi, kambalapād. k. pi k. pi, riñcanti uddesaṃ paripuccham adhiśiṇaṃ adhicitṭaṃ adhipaññaṃ. ||1|| ye te bhikkhū appi-
cehā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma Bhaddiyā bhikkhū anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi . . . riñcissanti uddesaṃ paripuccham adhiśiṇaṃ adhicitṭaṃ adhipaññaṃ ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira bhikkhave Bhaddiyā bhikkhū anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharanti, tiṇapādukaṃ karonti pi kārāpenti pi — la — riñcanti uddesaṃ . . . adhipaññaṃ ti. saccaṃ bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisaṃ anekavihiṭaṃ pādukaṃ maṇḍanānuyogam anuyuttā viharissanti, tiṇapādukaṃ karissanti pi kārāpessanti pi — la — riñcissanti uddesaṃ paripuccham adhiśiṇaṃ adhicitṭaṃ adhipaññaṃ. n' etaṃ bhikkhave appasannānaṃ vā pasādayā. ||2||
vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave tiṇapādukā dhāretabbā, na muñjapādukā dhāretabbā, na babbajap. dh., na hintālap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veḷuriyamayā p. dh., na phalikamayā p. dh., na kaṃsamayā p. dh., na kācamayā p. dh., na tipumayā p. dh., na sisamayā p. dh., na tambalohamayā p. dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kāci saṃkamanīyā pādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso pādukāyo dhuvatṭhānīyā asaṃkamanīyāyo, vaccapādukaṃ, passāvapādukaṃ, ācamanapādukaṃ ti. ||3||8||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti taḍ avasari. tatra sudaṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvinaṃ tarantiṇaṃ viśāṇesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhiṃ pi abhirūhanti, rattacittāpi aṅgajātāṃ chupanti, vaccharā pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvinaṃ tarantiṇaṃ viśāṇesu pi gahessanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantaṇaṃ khīyantaṇaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. ||2|| vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave gāvinaṃ viśāṇesu gahetabbam, na kaṇṇesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na piṭṭhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅgajātāṃ chupitabbam. yo chupeyya, āpatti thullaccayassa. na vaccharā māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantarena, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gaṅgāmahiyāyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4||9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvatthiṃ gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamūle nisīdi. manussā taṃ bhikkhum disvā etad avocum: kahaṃ ayyo bhante gamissatīti. Sāvatthiṃ kho ahaṃ āvuso gamissāmi bhagavantam dassanāyā 'ti. ||1|| ehi bhante gamissamā 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhi. ehi bhante yānaṃ abhirūhā 'ti. alaṃ āvuso paṭikkhittaṃ bhagavatā yānaṃ ti kukkucāyanta yānaṃ nābhīrūhi. atha kho so bhikkhu Sāvatthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etad aho: itthiyuttaṃ nu kho purisayuttaṃ nu kho 'ti. bhagavato etam atthaṃ ārocesum.

anujānāmi bhikkhave purisayuttam hatthavattākan ti. tena
 kho pana samayena aññatarassa bhikkhuno yānugghātena
 bālhataraṃ aphāsu ahosi. bhagavato etam atthaṃ ārocesuṃ.
 anujānāmi bhikkhave sivikaṃ pātāṅkin ti. ||3|| tena kho
 pana samayena chabbaggiyā bhikkhū uccāsayanamahāsaya-
 nāni dhārenti seyyath' idam: āsandiṃ, pallaṅkaṃ, goṇakaṃ,
 cittaṃ, paṭikaṃ, paṭalikaṃ, tūlikaṃ, vikatikaṃ, uddhalo-
 miṃ, ekantalomiṃ, kaṭṭhissaṃ, koseyyaṃ, kuttakaṃ, hattha-
 ttharaṃ, assattharaṃ, rathattharaṃ, ajinappaveṇiṃ, kadali-
 migapavarapaccattharaṃ, sauttaracchadaṃ, ubhatolohita-
 kūpadhānaṃ. manussā viharacārikaṃ āhiṇḍantā passitvā
 ujjhāyanti khīyanti vipācenti: seyyathāpi gihi kāmabhogino
 'ti. bhagavato etam atthaṃ ārocesuṃ. ||4|| na bhikkhave
 uccāsayanamahāsayanāni dhāretabbāni seyyath' idam:
 āsandi, pallaṅko, goṇako, cittaṃ, paṭikā, paṭalikā, tūlikā, vi-
 katikā, uddhalomi, ekantalomi, kaṭṭhissaṃ, koseyyaṃ, ku-
 ttakaṃ, hatthattharaṃ, assattharaṃ, rathattharaṃ, aji-
 nappaveṇi, kadalmigapavarapaccattharaṃ, sauttaraccha-
 daṃ, ubhatolohitakūpadhānaṃ. yo dhāreyya, āpatti dukka-
 ṭṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā
 bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānīti
 mahācammāni dhārenti, sihacammaṃ, vyagghacammaṃ, di-
 picammaṃ. tāni mañcappamāṇena pi chinnāni honti, pi-
 ṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni
 honti, bahi pi mañce paññattāni honti, anto pi piṭhe pañña-
 ttāni honti, bahi pi piṭhe paññattāni honti. manussā viha-
 racārikaṃ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti:
 seyyathāpi gihi kāmabhogino 'ti. bhagavato etam atthaṃ
 ārocesuṃ. na bhikkhave mahācammāni dhāretabbāni, si-
 hacammaṃ, vyagghacammaṃ, dipicammaṃ. yo dhāreyya,
 āpatti dukkaṭṭassā 'ti. ||6|| tena kho pana samayena cha-
 bbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittā-
 nīti gocammāni dhārenti. tāni mañcappamāṇena pi chinnā-
 ni honti . . . bahi pi piṭhe paññattāni honti. aññataro
 pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha
 kho so pāpabhikkhu pubbaṇhasamayaṃ nivāsetvā pattacīva-
 raṃ ādāya yena tassa papupāsakassa nivesanaṃ ten' upa-
 saṃkami, upasaṃkamitvā paññatte āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ pāpabhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti tarunako abhirūpo dassaniyo pāsādiko citro seyyathāpi dīpicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhuṃ etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhitvā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghāṭiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhinī taṃ pāpabhikkhuṃ piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena my āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāṭī lohiteṇa makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te avuso saṃghāṭī kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etam atthaṃ ārocesi. kiṃ pana tvaṃ āvuso pāṇātipāte samādapesi. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pāṇātipāte samādapessati. nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipatā veramaṇī pasatthā 'ti. atha kho te bhikkhū bhagavaṃ etam atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhuṃ paṭipucchi : saccāṃ kira tvaṃ bhikkhu pāṇātipāte samādapesi. saccāṃ bhagavā. kathaṃ hi nāma tvaṃ moghapurisa pāṇātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pāṇātipāto garahito, pāṇātipatā veramaṇī pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pāṇātipāto samādapetabbā. yo samādapeyya, yaṭhādhammo kāretabbo. na bhikkhave gocammaṃ dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10** ||

tena kho pana samayena manussānaṃ mañcam pi piṭṭhaṃ pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyanta nābhiniṣidanti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave gihivikataṃ abhinisidituṃ, na tv eva abhinipajjitun ti. tena kho pana samayena viharā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyanta nābhiniṣidanti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave bandhanaṃ atthaṃ abhinisidituṃ ti. ||1||**11**||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave saupāhanena gāmo pavisitaṃ. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena aññatara bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisitun. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmaṃ pavisitun ti. ||1||**12**||

tena kho pana samayena āyasmā Mahākaccāno Avantīsu viharati Kuraragghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upatṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ upānisi. ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccānaṃ etaṃ avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunṇaṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ carituṃ. icchāmi ahaṃ bhante kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajituṃ, pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. ||1|| dukkaraṃ kho Soṇa yāvajivaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅha tvaṃ Soṇa tatth' eva agārikabhūto buddhānaṃ sāsanaṃ anuyuñja kālāyuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahoṣi pabbajjābhisamkhāro so paṭipassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikaṇṇo — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasaṃkhami . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikaṇṇaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabbhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallīnassa evaṃ cetaso parivatakkō udupādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayāṃ paṭisallānā vutthito yenāyasmā Mahākaccāno ten' upasaṃkhami, upasaṃkhamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo āyasmantaṃ Mahākaccānaṃ etad avoca: ||3|| idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivatakkō udupādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujānātīti. sādhu sādhu Soṇa, gaccha tvāṃ Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. ||4|| dakkhissasi tvāṃ Soṇa taṃ bhagavantaṃ pasādikaṃ pasādanīyaṃ santindriyaṃ santamānaṃ uttamadamathasamathaṃ anuppattaṃ dantaṃ guttaṃ yatindriyaṃ nāgaṃ. tena hi tvāṃ Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evaṃ ca vadehi: Avantidakkhiṇāpatho bhante appabbhikkhuko, tiṇṇaṃ me vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā upasampadaṃ alatthaṃ. app eva nāma bhagavā Avantidakkhiṇāpatho appatarena gaṇena upasampadaṃ anujāneyya. ||5|| Avantidakkhiṇāpatho bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇūpāhanaṃ anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānaṃ anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. seyyathāpi bhante majjhimesu janapadesu cragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni elakacammaṃ ajacammaṃ migacammaṃ. app eva nāma bhagavā Avantidakkhiṇāpatho cammāni attharaṇāni anujāneyya elakacammaṃ ajacammaṃ migacammaṃ. ||6|| etarahi bhante manussā nissīmagatānaṃ bhikkhūnaṃ cīvaraṃ denti imaṃ cīvaraṃ itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṃ dinnan ti, te kukkucāyantā na sādīyanti mā no nissaggiyaṃ ahoṣīti. app eva nāma bhagavā cīvare pariyāyaṃ ācikkheyyā 'ti. evaṃ bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisunitvā utthāyāsanaṃ āyasmantaṃ Mahākaccānaṃ abhivādetvā padakkhiṇaṃ katvā senāsanaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvatti tena pakkāmi. ||7|| anupubbena yena Sāvatti Jetavanaṃ Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkami, upasaṃramitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsanaṃ paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā ānāpeti imāssa Ānanda āgantukassa bhikkhuno senāsanaṃ paññāpehīti, icchati bhagavā tena bhikkhunā saddhiṃ ekavihāre vatthum, icchati bhagavā āyasmatā Soṇena saddhiṃ ekavihāre vatthun ti yasmim vihāre bhagavā viharati tasmim vihāre āyasmato Soṇassa senāsanaṃ paññāpesi. ||8|| atha kho bhagavā bahud eva rattiṃ ajjhokāse vitināmetvā vihāraṃ pāvisi. āyasmāpi kho Soṇo bahud eva rattiṃ ajjhokāse vitināmetvā vihāraṃ pāvisi. atha kho bhagavā rattiyaṃ paccūsasamayaṃ paccutthāya āyasmantaṃ Soṇaṃ ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsituṃ ti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paṭisunitvā sabbān' eva aṭṭhakavaggikāni sarena abhāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodi: sādhu sādhu bhikkhu sugguhitāni kho te bhikkhu aṭṭhaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. kativasso si tvaṃ bhikkhū 'ti. ekavasso ahaṃ bhagavā 'ti. ||9|| kissa pana tvaṃ bhikkhu evaṃ ciraṃ akāsiti. ciraṃ ditṭho me bhante kāmesu ādinavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

disvā ādinavaṃ loke ñatvā dhammaṃ nirūpadhi
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayaṃ khv assa kālo yaṃ me upajjhāyo paridassīti utṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evaṃ ca vadati : Avanti-dakkhiṇāpatho . . . pariyāyaṃ āciḍḍheyyā 'ti. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : Avanti-dakkhiṇāpatho bhikkhave appabhiḍḍhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena upasampadaṃ. ||11|| tatr' ime paccantimā janapadā : puratthimāya disāya Kajaṅgalaṃ nāma nigamo, tassa parena Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaṇena upasampadaṃ. ||12|| Avanti-dakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭhakatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṃ gaṇūpāhanaṃ. Avanti-dakkhiṇāpathe bhikkhave mahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānaṃ. Avanti-dakkhiṇāpathe bhikkhave cammāni attharaṇāni eḷakacammaṃ

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhi-
mesu janapadesu eragu moragu majjhāru jantu, evam eva
kho bhikkhave Avantidakkhiṇāpathe cammāni attharaṇāni
eḷakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhi-
kkhave sabbapaccantimesu janapadesu cammāni attharaṇāni
eḷakacammaṃ ajacammaṃ migacammaṃ. idha pana bhi-
kkhave manussā nissimagaṭānaṃ bhikkhūnaṃ cīvaraṃ denti
imaṃ cīvaraṃ itthannāmassa demā 'ti. anujānāmi bhi-
kkhave sādītum. na tāva taṃ gaṇanūpagam yāva na ha-
tthaṃ gacchatīti. ||13||**13**||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānaṃ :

rājā Māgadho Soṇo ca asītisahassissaro
Sāgato Gijjhakūṭasmim bahum dassesi uttarim |
pabbajjāraddha-bhijjimsu viṇaṃ ekapalāsikam,
nilā, pītā, lohikā, mañjetthā, kaṇham eva ca, |
mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,
khallakā, puṭa-pālī ca, tūla-tittira-meṇḍ'-ajā, |
vicchikā mora-citrā ca, siha-vyagghā ca, dipikā,
ajin'-uddā, majjārī ca, kāḷa-luvaparikkhaṭā, |
phālit-upāhanā, khilā, 'dhota-khānu-khaṭakhaṭā,
5 tāla-velu-tiṇaṃ c' eva, muñja-babbaja-hintalā, |
kamala-kambala-sovaṇṇā, rūpikā, maṇi, veluriyā,
phalīkā, kaṃsa-kācā ca, tipu-sīsaṇ ca, tambakā, |
gāvī, yānaṃ, gilāno ca, purisayutta-sivikā,
sayanāni, mahācammā, gocammehi ca pāpako, |
gihinam, cammabaddhehi, pavisanti, gilāyano,
Mahākaccāyano Soṇo saren' atthakavaggikam |
upasampadam pañcagaṇam gaṇaṃgaṇā dhuvasinā
cammattaraṇānuññāsi na tāva gaṇanūpagam
adās' ime vare pañca Soṇattherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnaṃ sārādikena ābādhena phutṭhānaṃ yāgu pi pitā uggacchati bhattam pi bhuttaṃ uggacchati, te tena kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kisse lūkhe dubbhaṇṇe uppaṇḍuppaṇḍukajāte dhammanisanthatagatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnaṃ sārādikena ābādhena phutṭhānaṃ yāgu pi pitā uggacchati bhattam pi bhuttaṃ uggacchati, te tena kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho bhikkhūnaṃ sārādikena ābādhena phutṭhānaṃ — la — dhammanisanthatagattā. kiṃ nu kho ahaṃ bhikkhūnaṃ bhesajjaṃ anujāneyyaṃ, yaṃ bhesajjaṃ c' eva assa bhesajjasammataṃ ca lokassa āhārattaṃ ca phareyya na ca olāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad aho si imāni kho pañca bhesajjāni seyyath' idaṃ sappi navanītaṃ telam madhu phāṇitaṃ bhesajjāni c' eva bhesajjasammataṃ ca lokassa āhārattaṃ ca pharanti na ca olāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ . . . āle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vuṭṭhito eṭasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad aho si: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākatikāni lūkhāni bhojanāni tāni pi na cchādenti, pag eva senesikāni. te tena c' eva sārādikena ābādhena phutṭhā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthataḡatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthataḡattā 'ti. ||4|| etarahi bhanto bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavasam macchavasam susukāvasam sūkaravasam ḡadrabhavasam kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsaṭṭhaṃ telaparibhogena paribhuñjitum. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti tiṇṇaṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsaṭṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesuṃ.

anujānāmi bhikkhave mûlāni bhesajjāni haliddaṃ siṅgi-
veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohipiṃ usīraṃ
bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mûlāni bhe-
sajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bho-
janiye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajivaṃ
pariharitum, sati paccaye paribhuñjitum. asati paccaye pa-
ribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana
samayena gilânānaṃ bhikkhūnaṃ mûlehi bhesajjehi piṭṭhehi
attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi
bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana समयena gilânānaṃ bhikkhūnaṃ kasāvehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ
kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi
kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti
na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yā-
vajivaṃ pariharitum, sati paccaye paribhuñjitum. asati
paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana समयena gilânānaṃ bhikkhūnaṃ paṇṇehi
bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum.
anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ
kuṭajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni
pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ
pharanti na bhojaniye bhojaniyattaṃ pharanti — la —.
||1||5||

tena kho pana समयena gilânānaṃ bhikkhūnaṃ phalehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni
bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ haritakaṃ vibhīta-
kaṃ āmalakaṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi
phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pha-
ranti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana समयena gilânānaṃ bhikkhūnaṃ jatûhi
bhesajjehi attho hoti — la — anujānāmi bhikkhave jatûni
bhesajjāni hīngu hīngujatu hīngusipāṭikaṃ takam takapattim

takapaṇṇim sajjulasam yāni vā pan' aññāni pi atthi jatūni
bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —.
||1||7||

tena kho pana samayena gilānānam bhikkhūnam loṇehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni
bhesajjāni sāmuddam kālaloṇam sindhavam ubbhidaṃ bilam
yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khā-
daniye khādaniyattam pharanti, na bhojaniye bhojaniyattam
pharanti, tāni patiggahetvā yāvajjivam pariharitum, sati pa-
ccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti
dukkatassā 'ti. ||1||8||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belaṭṭhasāsassa thullakacchābādho hoti.
tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū uda-
kena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā
senāsanaçārikam āhiṇḍanto te bhikkhū tāni cīvarāni uda-
kena temetvā-temetvā apakaḍḍhante, disvāna yena te bhi-
kkhū ten' upasamkami, upasamkamitvā te bhikkhū etad
avoca: kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa
bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye
lagganti, tāni mayam udakena temetvā-temetvā apakaḍḍhā-
mā 'ti. ||1|| atha kho bhagavā etasmiṃ nidāne dhammi-
katham katvā bhikkhū āmantesi: anujānāmi bhikkhave
yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho
kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa cha-
kanam mattikam rajananipakkam. anujānāmi bhikkhave
udukkhalam musalan ti. ||2||9||

tena kho pana samayena gilānānam bhikkhūnam cuṇṇehi
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave
cuṇṇacālanin ti. saṇhehi attho hoti. anujānāmi bhikkhave
dussacālanin ti. ||1|| tena kho pana samayena aññatarassa
bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā
upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkarasūṇam
gantvā āmakamaṃsam khādi āmakalohitam pivi, tassa so
amanussikābādho paṭippassambhi. bhagavato etam attham

ārocesum. anujānāmi bhikkhave amanussikābādhe āma-
maṃsaṃ āmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhu-
rogābādho hoti. taṃ bhikkhum pariggahetvā uccāram pi
passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-
cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhum pariggahetvā
uccāram pi passāvam pi nikkhāmente, disvāna yena te bhi-
kkhū ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad
avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. ||1||
imassa bhanto āyasmato cakkhurogābādho, imaṃ mayaṃ
pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha
kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū
āmantesi: anujānāmi bhikkhave añjanaṃ kālāñjanaṃ ra-
sañjanaṃ sotañjanaṃ gerukaṃ kapallan ti. añjanupapisanehi
attho hoti — gha — anujānāmi bhikkhave candanaṃ taga-
raṃ kālānusāriyaṃ tālisaṃ bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhū piṭṭhāni añjanāni thāli-
kesu pi sarāvakesu pi nikkhipanti. tiṇacunṇehi pi paṃsu-
kehi pi okiriyanti — gha — anujānāmi bhikkhave añjanin
ti. tena kho pana samayena chabbaggiyā bhikkhū uccā-
vacā añjaniyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. ma-
nussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāma-
bhogino 'ti. bhagavatō etam atthaṃ ārocesum. na bhi-
kkhave uccāvacā añjanī dhāretabbā. yo dhāreyya, āpatti
dukkatassa. anujānāmi bhikkhave atṭhimayaṃ dantamayaṃ
visāṇamayaṃ naḷamayaṃ veḷumayaṃ kaṭṭhamayaṃ jatuma-
yaṃ phalamayaṃ lohamayaṃ saṅkhanābhimayan ti. ||1||
tena kho pana samayena añjanī apārutā honti. tiṇacunṇehi
pi paṃsukehi pi okiriyanti — la — anujānāmi bhikkhave
apidhānan ti. apidhānaṃ nipatati. anujānāmi bhikkhave
suttakena bandhitvā añjaniyā bandhitun ti. añjanī nipatati.
anujānāmi bhikkhave suttakena sibbetun ti. ||2|| tena kho
pana samayena bhikkhū āṅguliyaṃ añjanti. akkhini dukkhā-
ni honti — la — anujānāmi bhikkhave añjanisalākan ti.
tena kho pana samayena chabbaggiyā bhikkhū uccāvacā
añjanisalākāyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. ma-

nussâ ujjhâyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti — la — na bhikkhave uccāvacā añjanisalakā dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||3|| tena kho pana samayena añjanisalakā bhūmiyaṃ patitā pharusā hoti — la — anujānāmi bhikkhave salākodhāniyaṃ ti. tena kho pana samayena bhikkhū añjanim pi añjanisalakam pi hatthena pariharanti — la — anujānāmi bhikkhave añjanithavikaṇṭhaṃ ti. aṃsabandhako na hoti — la — anujānāmi bhikkhave aṃsabandhakam bandhanasuttakan ti. ||4||**12**||

tena kho pana samayena āyasmato Pilindavacchassa sīsābhitāpo hoti — la — anujānāmi bhikkhave muddhani telakaṇṭhaṃ ti. na kkhamaṇiyo hoti — la — anujānāmi bhikkhave natthukammaṃ ti. natthu galati — la — anujānāmi bhikkhave natthukaraṇiṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraṇiyo dhārenti sovaṇṇamayaṃ rūpiyamayaṃ. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. na bhikkhave uccāvacā natthukaraṇi dhāretabbā. yo dhāreyya, āpatti dukkaṭassa. anujānāmi bhikkhave aṭṭhimayaṃ — la — sañkhanābhimayaṃ ti. ||1|| natthum visamaṃ āsiṇṇanti. anujānāmi bhikkhave yamakaṇṭhaṃ natthukaraṇiṃ ti. na kkhamaṇiyo hoti. anujānāmi bhikkhave dhūmaṃ pātun ti. tañ ñeva vaṭṭim ālimpetvā pivanti. kaṇṭhaṃ dahati — la — anujānāmi bhikkhave dhūmanettaṃ ti. tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti . . . (comp. § 1.) . . . sañkhanābhimayaṃ ti. tena kho pana samayena dhūmanettāni apārutāni honti, paṇakā pavisaṇṭi — la — anujānāmi bhikkhave apidhānanti ti. tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti. anujānāmi bhikkhave dhūmanettathavikaṇṭhaṃ ti. ekato ghaṃsiyanti — la — anujānāmi bhikkhave yamakathavikaṇṭhaṃ ti. aṃsabandhako na hoti — la — anujānāmi bhikkhave aṃsabandhakam bandhanasuttakan ti. ||2||**13**||

tena kho pana samayena āyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhaṃsu: telam pacitabbān ti.
 anujānāmi bhikkhave telapākaṇ ti. tasmīṃ kho pana te-
 lapāke majjāṃ pakkhipitabbāṃ hoti. anujānāmi bhikkhave
 telapāke majjāṃ pakkhipitun ti. tena kho pana samayena
 chaḍḍaggiyā bhikkhū atipakkhittamajjāni telāni pacanti.
 tāni pivitvā majjanti. na bhikkhave atipakkhittamajjāṃ te-
 lam pātabbāṃ. yo piveyya, yathāddhammo kâretabbo. anu-
 jānāmi bhikkhave yasmīṃ telapāke majjassa na vaṇṇo na
 gandho na raso paññāyati, evarūpaṃ majjapakkhittam telam
 pātun ti. || 1 || tena kho pana samayena bhikkhūnaṃ bahum
 atipakkhittamajjāṃ telam pakkāṃ hoti. atha kho bhikkhūnaṃ
 etad ahoṣi: kathaṃ nu kho atipakkhittamajje tele paṭipajji-
 tabbān ti. anujānāmi bhikkhave abbhañjanaṃ adhiṭṭhā-
 tun ti. tena kho pana samayena āyasmato Pilinda-
 vacchassa bahutaraṃ telam pakkāṃ hoti, telabhājanaṃ na
 samvijjati. anujānāmi bhikkhave tīṇi tumbāni lohatumbaṃ
 kaṭṭhatumbaṃ phalatumbān ti. || 2 || tena kho pana sam-
 ayena āyasmato Pilindavacchassa aṅgavāto hoti. anu-
 jānāmi bhikkhave sedakammaṇ ti. na kkhamaṇiyo hoti.
 anujānāmi bhikkhave sambhārasedan ti. na kkhamaṇiyo
 hoti. anujānāmi bhikkhave mahāsedan ti. na kkhama-
 ṇiyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na
 kkhamaṇiyo hoti. anujānāmi bhikkhave udakakoṭṭhakan ti.
 || 3 || tena kho pana samayena āyasmato Pilindavacchassa
 pabbavāto hoti. anujānāmi bhikkhave lohitaṃ mocetun
 ti. na kkhamaṇiyo hoti. anujānāmi bhikkhave lohitaṃ
 mocetvā visāpene gahetun ti. tena kho pana samayena
 āyasmato Pilindavacchassa pādā phālitaṃ honti. anujā-
 nāmi bhikkhave pādabbhañjanan ti. na kkhamaṇiyo hoti.
 anujānāmi bhikkhave pūjāṃ abhisamkharitun ti. tena
 kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti.
 anujānāmi bhikkhave satthakammaṃ. kasāvodakena attho
 hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakke-
 na attho hoti. anujānāmi bhikkhave tilakakkan ti. || 4 ||
 kabalikāya attho hoti. anujānāmi bhikkhave kabalikan
 ti. vaṇabandhanacoleṇa attho hoti. anujānāmi bhikkhave
 vaṇabandhanacolan ti. vaṇo kaṇḍuvati. anujānāmi
 bhikkhave sāsapakutṭhena phositun ti. vaṇo kilijjittha.

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamamsaṃ
 vuṭṭhāti. anujānāmi bhikkhave loṇasakkaṃ rāṇāya
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 ṇatelan ti. telam galati. bhagavato etam atthaṃ āroce-
 sum. anujānāmi bhikkhave vikāsikaṃ sabbam vaṇapaṭi-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahiṇā daṭṭho hoti. bhagavato etam atthaṃ ārocesum. anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham
 muttam chārikaṃ mattikan ti. atha kho bhikkhūnaṃ etad
 ahoṣi : appaṭiggahitāni nu kho udāhu paṭiggahetabbāni.
 bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake
 sāmam gahetvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhunā viṣaṃ pītaṃ hoti. anujānāmi bhi-
 kkhave gūtham pāyetun ti. atha kho bhikkhūnaṃ etad
 ahoṣi : appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yaṃ karonto paṭiggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sītāloliṃ pāyetun ti.
 tena kho pana samayena aññataro bhikkhu dutṭhagahaṇiko
 hoti. anujānāmi bhikkhave āmisakhāraṃ pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno paṇḍuro-
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakam
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepam
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti. anujānāmi bhikkhave virecanam pātun
 ti. acchakañjiyā attho hoti. anujānāmi bhikkhave accha-
 kañjikan ti. akatayūsenā attho hoti. anujānāmi bhi-
 kkhave akatayūsan ti. kaṭakaṭena attho hoti. anujānāmi
 bhikkhave kaṭakaṭan ti. paṭicchādaniyena attho hoti.
 anujānāmi bhikkhave paṭicchādaniyan ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rāja-
 gahe pabbhāraṃ sodhāpeti leṇaṃ kattukāmo. atha kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilin-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : kiṃ bhante thero kārāpetīti. pabbhāraṃ mahārāja sodhāpemi leṇaṃ kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantaṃ paṭipucchitvā mama āroceyyāthā 'ti. evaṃ mahārāja 'ti kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā āyasmantaṃ Pilindavacchaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtaṃ pāhesi : rājā bhante Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ nu kho bhante paṭipajjitabbaṃ ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : anuññāto bhante bhagavatā ārāmiko 'ti. evaṃ mahārāja 'ti. tena hi bhante ayyassa ārāmikaṃ dammiti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena satim paṭilabbhitvā aññataraṃ sabbatthakaṃ mahāmattaṃ āmantesi : yo mayā bhāṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvaciraṃ nu kho bhāṇe ito hitaṃ hotīti. ||3|| atha kho so mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : pañca deva rattisatānīti. tena hi bhāṇe ayyassa pañca ārāmkasatāni dethā 'ti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā āyasmato Pilindavacchassa pañca ārāmkasatāni pādāsi, pāṭiyekko gāmo nivisi. Ārāmkagāmo 'ti pi nam

āhamsu, Pilindagāmo 'ti pi naṃ āhamsu. tena kho pana samayena āyasmā Pilindavaccho tasmim̐ gāmake kulūpako hoti. atha kho āyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacivaram̐ ādāya Pilindagāmam̐ piṇḍāya pāvisi. ||4|| tena kho pana samayena tasmim̐ gāmake ussavo hoti, dārikā alaṃkatā mālākitā kilanti. atha kho āyasmā Pilindavaccho Pilindagāmake sapadānam̐ piṇḍāya cāramāno yena aññatarassa ārāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamtvā paññatte āsane nisīdi. tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alaṃkate mālākite passitvā rodati : mālāṃ me detha, alaṃkāraṃ me dethā 'ti. atha kho āyasmā Pilindavaccho taṃ ārāmikiniṃ etad avoca : kissāyaṃ dārikā rodatīti. ayaṃ bhante dārikā aññe dārake alaṃkate mālākite passitvā rodati : mālāṃ me detha, alaṃkāraṃ me dethā 'ti. kuto amhākaṃ duggatānam̐ mālā, kuto alaṃkāro 'ti. ||5|| atha kho āyasmā Pilindavaccho aññataram̐ tiṇaṇḍupakaṃ gahetvā taṃ ārāmikiniṃ etad avoca : hand' imaṃ tiṇaṇḍupakaṃ tassā dārikāya sīse paṭimuñcā 'ti. atha kho sā ārāmikiniṃ taṃ tiṇaṇḍupakaṃ gahetvā tassā dārikāya sīse paṭimuñci. sā ahosi suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā rañño pi antepure suvaṇṇamālā. manussā rañño Māgadhasa Seniyassa Bimbisārassa ārocesum̐ : amukassa deva ārāmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādīsā devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābhatā 'ti. atha kho rājā Māgadho Seniyo Bimbisāro taṃ ārāmikakulam̐ bandhāpesi. ||6|| dutiyam pi kho āyasmā Pilindavaccho pubbaṇhasamayam̐ nivāsetvā pattacivaram̐ ādāya Pilindagāmam̐ piṇḍāya pāvisi. Pilindagāmake sapadānam̐ piṇḍāya cāramāno yena tassa ārāmikassa nivesanam̐ ten' upasaṃkami, upasaṃkamtvā paṭivissake pucchi : kahaṃ imaṃ ārāmikakulam̐ gatan ti. etissā bhante suvaṇṇamālāya kāraṇā rañña bandhāpitan ti. atha kho āyasmā Pilindavaccho yena rañño Māgadhasa Seniyassa Bimbisārassa nivesanam̐ ten' upasaṃkami, upasaṃkamtvā paññatte āsane nisīdi. atha kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkami, upasaṃkamtvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnam̐

kho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ āyasmā Pilindavaccho etad avoca: ||7|| kissa mahārāja ārāṃmikakulaṃ bandhāpitaṃ ti. tassa bhante ārāṃmikassa ghare suvaṇṇamālā abhirūpā dassaniyā pāsādikā, n' atthi tādisā amhākaṃ pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayaṃ corikāya ābhatā 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa pāsādaṃ suvaṇṇaṃ ti adhimucci, so ahosi sabbo sovaṇṇamayo. idaṃ pana te mahārāja tāvabahuṃ suvaṇṇaṃ kuto 'ti. aññātaṃ bhante, ayyassa eso iddhānubhāvo 'ti taṃ ārāṃmikakulaṃ muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājīkāya parisāya uttarimanussadhammaṃ iddhipātīhāriyaṃ dassitaṃ ti attamaṇā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimsu seyyath' idaṃ: sappiṃ navanītaṃ telaṃ madhuṃ phāṇitaṃ ti. pakatīyāpi ca āyasmā Pilindavaccho lābhi hoti, pañcannaṃ bhesajjānaṃ laddhaṃ-laddhaṃ parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddhaṃ-laddhaṃ kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāva-nāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olina-vilīnāni tiṭṭhanti, undurehi pi viharā okiṇṇavikiṇṇā honti. manussā viharacārikaṃ āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: antokotṭhāgarikā ime samaṇā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. saccaṃ kira bhikkhave bhikkhū evarūpāya bāhullāya cotentīti. saccaṃ bhagavā. vīgarahitvā dhammakathaṃ katvā bhikkhū āmantesi: yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāyaniyāni bhesajjāni seyyath' idaṃ: sappiṃ navanītaṃ telaṃ madhu phāṇitaṃ, tāni paṭiggahetvā sattāhaparamaṃ sannidhikārakaṃ paribhuñjitabbāri, taṃ atikkāmayato yathāddhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātābhāṇavāraṃ paṭhamam.

atha kho bhagavā Sāvattthiyaṃ yathābhirantaṃ viha-

ritvā yena Rājagahaṃ tena cārikaṃ pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaraṇaṃ okkamitvā guḷe piṭṭhaṃ pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkuccāyanto sapaṛiso guḷaṃ na paribhuñjati, ye pi 'ssa sotabbaṃ maññanti, te pi guḷaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesuṃ. kimatthiyā bhikkhave guḷe piṭṭhaṃ pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya guḷe piṭṭhaṃ pi chārikam pi pakkhipanti so ca guḷo tv eva saṃkhaṃ gacchati, anujānāmi bhikkhave yathāsukhaṃ guḷaṃ paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggaṃ jātaṃ, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkuccāyanto sapaṛiso muggaṃ na paribhuñjati, ye pi 'ssa sotabbaṃ maññanti, te pi muggaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesuṃ. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukhaṃ muggaṃ paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravâtâbâdho hoti, so loṇasovirakaṃ apāyi, tassa so udaravâtâbâdho paṭipassambhi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānassa loṇasovirakaṃ, agilānassa udakasambhinnaṃ pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudaṃ bhagavā Rājagaha viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravâtâbâdho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravâtâbâdho tekaṭulāya yāguyā phāsu hotīti sāmaṃ tilaṃ pi taṇḍulaṃ pi muggaṃ pi paññāpetvā anto vāsetvā anto sāmaṃ pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālaṃ viditvā pucchanti, kālaṃ viditvā na pucchanti, atthasaṃhitāṃ tathāgatā pucchanti no anattasaṃhitāṃ, anattasaṃhite setu-ghāto tathāgatānaṃ. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā dceṣṣāma, sāvakāṇaṃ vā sikkhāpadaṃ paññāpessāma 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi: kut' āyam Ānanda yāgū 'ti.
 atha kho āyasmā Ānando bhagavato etam attham ārocesi.
 ||2|| vigarahi buddho bhagavā: ananucchaviyam Ānanda
 ananulomikam appatirūpaṃ assāmaṇakam akappiyam aka-
 raṇiyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmam
 pakkam tad api akappiyam. n' etam Ānanda appasannānam
 vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū
 āmantesi: na bhikkhave anto vuttham anto pakkam
 sāmam pakkam paribhuñjitabbaṃ. yo paribhuñjeyya,
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tiṇṇam
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bhi pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. ||4|| bhi ce bhikkhave vuttham anto pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. anto ce bhikkhave vuttham bhi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bhi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, āpatti dukkaṭassa. bhi ce bhikkhave vu-
 ttham bhi pakkam sāmam pakkam, tañ ce paribhuñjeyya,
 āpatti dukkaṭassa. bhi' ce bhikkhave vuttham bhi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmampāko paṭi-
 kkhitto 'ti punapāke kukkuccāyanti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave punapākaṃ pacitun ti.
 ||6|| tena kho pana samayena Rājagahaṃ dubbhikkham ho-
 ti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi
 āramam āharanti, tāni bhikkhū bhi vāsentī, uk!apiṇḍakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhi' khave anto vāsetun ti. anto vāsetvā bhi
 pācentī, damakā parivārentī. bhikkhū avissatthā pari-
 buñjanti. bhagavato etam attham ārocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmāṃ pacituṃ. anujānāmi bhikkhave anto vutthaṃ anto pakkaṃ sāmāṃ pakkaṃ ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassaṃ vutthā Rājagahaṃ gacchantā bhagavantāṃ dassanāya antarā magge na labhiṃsu lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, bahuñ ca phalakhādaniyaṃ ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagahaṃ Veḷuvanaṃ Kalandakanivāpo yena bhagavā ten' upasaṃkamimṃsu, upasaṃkamitvā bhagavantāṃ abhivādetvā ekamantaṃ nisidimṃsu. āciṇṇaṃ kho paṇ'etaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisammodituṃ. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci 'ttha appakilamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. ||8|| khamanīyaṃ bhagavā, idha mayaṃ bhante Kāsīsu vassaṃ vutthā Rājagahaṃ āgacchantā bhagavantāṃ dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadatthaṃ pāripūriṃ, bahuñ ca phalakhādaniyaṃ ahosi, kappiyakārako ca na ahosi, tena mayaṃ kilantarūpā addhānaṃ āgatā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyaṃ passati kappiyakārako ca na hoti, sāmāṃ gahetvā haritvā kappiyakāraṃ passitvā bhūmiyaṃ nikkhipitvā paṭiggahāpetvā paribhuñjitūṃ. anujānāmi bhikkhave uggahitaṃ paṭiggahitūṃ ti. ||9||**17**||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhuṃ uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yaṃ nūnāhaṃ nave ca tile navañ ca madhuṃ buddhapamukhassa bhikkhusaṃghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi. saṃmodanīyaṃ kathaṃ saraṇīyaṃ vitisāretvā ekamantaṃ atthāsi, ekamantaṃ tthito kho so brāhmaṇo bhagavantāṃ etad avoca: adhivāsetu me bhante bhavaṃ Gotamo svātānāya bhattāṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhi-

bhāvena. atha kho so brāhmaṇo bhagavato adbhivāsanaṃ viditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassā rattiyā accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi : kālo bho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uṭṭhāyāsanaṃ pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakantassa bhagavato etad aho si : yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuṃ dassāmiti, te mayā pamuṭṭhā dātuṃ. yaṃ nūnaṃ haṃ nave ca tile navañ ca madhuṃ kolambehi ca ghaṭehi ca āraṃaṃ harāpeyyaṃ ti. atha kho so brāhmaṇo nave ca tile navañ ca madhuṃ kolambehi ca ghaṭehi ca āraṃaṃ āharāpetvā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā ekamantaṃ aṭṭhāsi, ekamantaṃ ṭhito kho so brāhmaṇo bhagavantaṃ etad avoca : ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navañ ca madhuṃ dassāmiti, te mayā pamuṭṭhā dātuṃ. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navañ ca madhuṃ ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattaṃ pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhataṃ bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa upaṭṭhākakulaṃ saṃghassa' atthāya khādaniyaṃ pāhesi : ayyassa Upanandassa dassetvā saṃghassa dātabbaṃ ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavittṭho hoti. atha kho te manussā āramaṃ gantvā bhikkhū pucchimsu : kamaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavittṭho 'ti. idam bhante khādaniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātābbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. tena hi bhikkhave paṭigga-hetvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni payirupāsivā divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyanti na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭiggaḥhitam bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. ||2|| **19**||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa kāyadāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkamaṃ, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etad avoca : pubbe te āvuso Sāriputta kāyadāhābādho kena phāsu 'hotīti. bhisehi ca me āvuso muḍālikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. ||1|| addasa kho aññataro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahāmoggallānaṃ etad avoca : etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammiti. bhisehi ca me āvuso attho muḍālikāhi cā 'ti. atha kho so nāgo aññataraṃ nāgaṃ āpāpesi : tena hi bhāṇe ayyassa bhise ca muḍālikāyo ca yāvad-atthaṃ dehīti. atha kho so nāgo Mandākinīṃ pokkharaniṃ ogāhetvā soṇḍāya bhisāṇi ca muḍāliṇi ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhaṇḍikaṃ bandhitvā yenāyasmā Mahāmoggallāno ten' upasaṃkhami. ||2|| atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākiniyā pokkharaniyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muḷālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākiniyā pokkharaniyā tīre pāturahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muḷālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḷālikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi. bahū bhisā ca muḷālikāyo ca avasiṭṭhā honti. ||3|| tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantā na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanatṭhaṃ pokkharatṭhaṃ bhuttāvinā pavāritena anatirittaṃ paribhuñjitun ti. ||4|| **20** ||

tena kho pana samayena Sāvattthiyaṃ bahum phalakhādanīyaṃ ussannaṃ hoti kappiyakārako ca na hoti. bhikkhū kukkuccāyantā phalaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave abijāṃ nibbatta-bijāṃ akatakaṃ phalaṃ paribhuñjitun ti. ||1|| **21** ||

atha kho bhagavā Sāvattthiyaṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi. anupubbenā cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahaṃ viharati Veḷuvane Kalanda-kaniyāpe. tena kho pana samayena aññatarass' bhikkhuno bhagandalābādho hoti. Ākāsaḡotto vejjo sattakammaṃ karoti. atha kho bhagavā senāsanacārikaṃ āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkhami. ||1|| addasa kho Ākāsaḡotto vejjo bhagavantaṃ dūrato 'va āgacchantaṃ, disvāna bhagavantaṃ etad avoca: āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccamaggaṃ passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamaṃ khv āyaṃ moghapuriso uppaṇḍetīti tuṇhibhūto 'va paṭinivattitvā etasmim̐ nidāne etasmim̐ pakaraṇe bhikkhusamghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi kira bhikkhave amukasmim̐ vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato bhagandalābādho, Ākā-sagotto veggio satthakammaṃ karotīti. ||2|| vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave tassa moghapurisassa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma so bhikkhave moghapuriso sambādhe satthakammaṃ kārāpessatīti. sambādhe bhikkhave sukhumā chavi, duropayo vaṇo, dupparihāraṃ satthaṃ. n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave sambādhe satthakammaṃ kārāpetabbaṃ. yo kārāpeyya, āpatti thullaccayassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā satthakammaṃ paṭikkhittan ti vatthikammaṃ kārāpenti. yo te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū vatthikammaṃ kārāpessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū vatthikammaṃ kārāpentīti. saccaṃ bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave sambādhasa sāmantā dvaṅgulā satthakammaṃ vā vatthikammaṃ vā kārāpetabbaṃ. yo kārāpeyya, āpatti thullaccayassā 'ti. ||4|| **22** ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra suduṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena Bārāṇasiyaṃ Suppiyo ca upāsako Suppiyā ca upāsikā ubhatopasannā honti dāyakā kārakā samghupaṭṭhākā. atha kho Suppiyā upāsikā ārāmaṃ gantvā vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkamitvā bhikkhū pucchatī: ko bhante gilāno, kassa kiṃ āhariyyatū 'ti. ||1|| tena kho pana samayena aññatarena bhikkhunā

virecanam pītam hoti. atha kho so bhikkhu Suppiyam upāsikam etad avoca : mayā kho bhagini virecanam pītam, attho me paṭicchādaniyenā 'ti. sutthū ayya āhariyissatīti gharam gantvā antevāsim ānāpesi : gaccha bhane pavattamamsam jānāhīti. evam ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunitvā kevalakappam Bārāṇasim āhiṇḍanto na addasa pavattamamsam. atha kho so puriso yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : n' atth' ayye pavattamamsam, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyam alabbhantassa ātādho vā abhivaḍḍhissati kalamkiriya vā bhavissati, na kho me tam paṭirūpaṃ yāham paṭisunitvā na harāpeyyan ti potthanikam gahetvā ūrumamsam ukkantitvā dāsiyā adāsi : handa je imam mamsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi, yo ca mam pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūrum veṭhetvā ovarakam pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharam gantvā dāsim pucchi : kham Suppiyā 'ti. esāyā ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasamkami, upasamkamitvā Suppiyam upāsikam etad avoca : kissa nipanuāsīti. gilān' amhīti. kin te ātādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam attham ārocesi. atha kho Suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam Suppiyā pasannā, yatra hi nāma attano pi mamsāni pariccattāni, kim pana imāya aññam kiñci adeyyam bhavissatīti haṭṭho udaggo yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinno kh. Suppiyo upāsako bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi : kālo bhante niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena

Suppiyassa upāsakassa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ t̐hitaṃ kho Suppiyaṃ upāsakaṃ bhagavā etad avoca: kamaṃ Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussahatīti. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyaṃ upāsikaṃ pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahoṣi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikā mahānubhāvatā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi lomajāto 'ti hatthā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ pañitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ onitapattapāṇim ekamantaṃ nisīdīsu. atha kho bhagavā Suppiyaṃ upāsakaṃ Suppiyaṃ ca upāsikaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampamaṃsetvā utthāyāsanaṃ pakkāmi. ||7|| atha kho bhagavā etasmim niddhāne etasmim pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā bhikkhū paṭipucchi: ko bhikkhave Suppiyaṃ upāsikaṃ maṃsaṃ viññāpesīti. evaṃ vutte so bhikkhu bhagavantam etad avoca: ahaṃ kho bhante Suppiyaṃ upāsikaṃ maṃsaṃ viññāpesin ti. āhāriyittha bhikkhū 'ti. āhāriyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' āhaṃ bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāhaṃ bhagavā paṭivekkhin ti. ||8|| vigārahi buddho bhagavā: kathaṃ hi nāma tvam moghapurisa appaṭivekkhitvā maṃsaṃ paribhuñjissasi. manussamaṃsaṃ kho tayaṃ moghapurisa paribhuttaṃ. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigārahitvā dhammikathaṃ katvā bhikkhū āmantesi: santi bhikkhave manussa saddhā pasannā, tehi attano pi maṃsāni pariccattāni. na bhikkhave manussamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā maṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||9|| tena kho pana samayena rañño hatthi ma-

ranti. manussā dubbhikkhe hatthimaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ hatthimaṃsaṃ denti, bhikkhū hatthimaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hatthimaṃsaṃ paribhuñjissanti. rājaṅgaṃ hatthī, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave hatthimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ assamaṃsaṃ denti, bhikkhū assamaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā assamaṃsaṃ paribhuñjissanti. rājaṅgaṃ assā, sace rājā jāneyya, na nesam attamano assā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave assamaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamāsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sunakhamāsaṃ denti, bhikkhū sunakhamāsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā sunakhamāsaṃ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sunakhamāsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimaṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ ahimaṃsaṃ denti, bhikkhū ahimaṃsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā ahimaṃsaṃ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tīto kho Supasso nāgarājā bhagavantam etad avoca: santi bhāto nāgā assaddhā appasannā, te appamattake pi bhikkhū vihettheyuṃ. sādhu bhante ayyā ahimaṃsaṃ na paribhuñjeyyuṃ ti. atha kho bhagavā Supassaṃ nāgarājānaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne

dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sihaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sihamāṃsaṃ denti. bhikkhū sihamāṃsaṃ paribhuñjitvā arañño viharanti, sihā sihamāṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sihamāṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dīpiṃ hantvā, acchaṃ hantvā, taraccaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taraccaṃ maṃsaṃ denti. bhikkhū taraccaṃ maṃsaṃ paribhuñjitvā arañño viharanti, taraccā taraccaṃ maṃsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taraccaṃ maṃsaṃ paribhuñjitabbam. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15|| **23**||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhā telasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahū loṇaṃ pi telam pi taṇḍulam pi khadaniyaṃ pi sakāṭesu āropetvā buddhapamukhassa bhikkhusaṃghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭiṃ labhissāma tadā bhattaṃ karissāma 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭiṃ alabhantassa etad ahoṣi: atitāni kho me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattaggo na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaggaṃ olokento dve nāddasa yāguṇi ca madhugolakaṇi ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bho Ānanda paṭipāṭiṃ alabhantassa etad ahoṣi: atitāni kho

me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmīti, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bho Ānanda bhattaggaṃ olokento dve na addasaṃ yāguṇ ca madhugolakaṇ ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṇ ca madhugolakaṇ ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ pucchissāmīti. ||3|| atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiya accayena pahūtaṃ yāguṇ ca madhugolakaṇ ca paṭiyādāpetvā bhagavato upanāmesi : paṭigaṇhātu me bhavaṃ Gotamo yāguṇ ca madhugolakaṇ ca 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtāya yāguyā ca madhugolakena ca suhatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattappāṇiṃ ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etad avoca : das' ime brāhmaṇa ānisaṃsā yāguyā, katame dasa. yaguṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balāṃ deti, paṭibhānaṃ deti, yāgu pītā khudaṃ paṭihanati, pipāsaṃ vinodeti, vātaṃ anūlometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisaṃsā yāguyā 'ti. ||5||

yo saññātānaṃ paradattabhojinaṃ kālena sakkaccaṃ dadāti
yāguṃ

das' assa ṭhānāni anuppavacchati : āyuṇ ca vaṇṇaṇ ca
sukhaṃ balañ ca,

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsaṇ ca vyapaneti vātaṃ,
sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ
sugatena ,aṇṇitaṃ.

tasmā hi yāguṃ alam eva dātum niccaṃ manussena
sukhatthikena

dībbāni vā patthayatā sukhāni manussascbhāgyataṃ icchatā
vā 'ti. ||6||

atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. atha kho bhagavā etasmimṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇi ca madhugolakaṇi cā 'ti ||7|| **24** ||

assosum kho manussā : bhagavatā kira yāgu anuññatā madhugolakaṇi cā 'ti. te kālāssa' eva bhojjayāgaṃ paṭiyādenti madhugolakaṇi ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmattenā svātānāya buddhapamukho bhikkhusaṃgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yaṃ nūnāhaṃ aḍḍhatelasannaṃ bhikkhusatānaṃ aḍḍhatelasāni maṃsapātīsātāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātīṃ upanāmeyyaṃ ti. ||1|| atha kho so taruṇapasanno mahāmatto tassā rattiyā accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā aḍḍhatelasāni ca maṃsapātīsātāni bhagavato kālāṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ te ' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. ||2|| atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivisati. bhikkhū evaṃ āhaṃsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ aḍḍhatelasāni ca maṃsapātīsātāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātīṃ upanāmeṣṣāmīti. paṭigaṇhatha bhante yāvadatthaṃ ti. na kho mayaṃ āvuso etaṃkāraṇaṃ thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. ||3|| atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgaṃ paribhuñjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusaṃghaṃ pa-

ñitena khādaniyena bhojaniyena sahatthā santappetvā sampa-
 vāretvā bhagavantam bhuttāvim onitapattapāṇim ekamantaṃ
 nisīdi. ekamantaṃ nisinnaṃ kho taruṇapasannaṃ mahā-
 mattaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā
 samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. || 4 || atha
 kho tassa taruṇapasannassa mahāmattassa acirapakkantassa
 bhagavato ahud eva kukkuccaṃ ahu vippaṭṭisāro: alābhā vata
 me, na vata me lābhā, dulladdhaṃ vata me, na vata me su-
 laddhaṃ, yo 'haṃ kupito anattamano āsādanāpekkho bhi-
 kkhūnaṃ patte pūrento agamāsiṃ bhuñjatha vā haratha vā
 'ti. kiṃ nu kho mayā bahum pasūtaṃ puññaṃ vā apuññaṃ
 vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā
 ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā
 ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho so taruṇapa-
 sanno mahāmatto bhagavantam etad avoca: idha mayhaṃ
 bhante acirapakkantassa bhagavato ahud eva kukkuccaṃ
 ahu vippaṭṭisāro: alābhā vata me, na 'vata me lābhā, dulla-
 ddhaṃ vata me, na vata me suladdhaṃ, yo 'haṃ kupito
 anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento aga-
 māsiniṃ bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā
 bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. kiṃ nu kho
 mayā bhante bahum pasūtaṃ puññaṃ vā apuññaṃ vā 'ti. || 5 ||
 yadaggena tayā āvuso svātanāya buddhapamukho bhikkhu-
 samgho nimantito, tadaggena te bahum puññaṃ pasū-
 taṃ, yadaggena te ekamekena bhikkhūnā ekamekaṃ si-
 tthaṃ paṭiggahitaṃ, tadaggena te bahum puññaṃ pasū-
 taṃ, saggā to āraddhā 'ti. atha kho so taruṇapasanno
 mahāmatto lābhā kira me, suladdhaṃ kira me, bahum kira
 mayā puññaṃ pasūtaṃ, saggā kira me āraddhā 'ti hattho
 udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ
 katvā pakkāmi. || 6 || atha kho bhagavā etasmiṃ nidāne
 etasmiṃ pakaraṇe bhikkhusamghaṃ sannipāṭāpetvā bhikkhū
 paṭipucchi: saccam kira bhikkhave bhikkhū aññatra ni-
 mantitā aññassa bhojjayāguṃ paribhuñjantīti. saccam bha-
 gavā. vigarahi buddho bhagavā: kathaṃ hi nāma te bhi-
 kkhhave moghapurisa aññatra nimantitā aññassa bhojjayāguṃ
 paribhuñjissanti. n' etaṃ bhikkhave appasannānaṃ vā pa-
 sādāya. vigarahitvā dhammikathaṃ katvā bhikkhū ānante-

si: na bhikkhave aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā. yo paribhuñjeyya, yathā-dhammo kâretabbo 'ti. ||7||**25**||

atha kho bhagavā Andhakavinde yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho pana samayena Belatṭho Kaccāno Rājagahā Andhakavindaṃ addhānamaggapaṭipanno hoti pañca-matthehi sakatasatehi sabbeḥ'eva guḷakumbhapûrehi. addasa kho bhagavā Belatṭhaṃ Kaccānaṃ dûrato 'va āgacchantāṃ, disvāna maggā okkamma aññatarasmiṃ rukkhamaḷe nisīdi. ||1|| atha kho Belatṭho Kaccāno yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ tṭhito kho Belatṭho Kaccāno bhagavantaṃ etad avoca: icchāmi' ahaṃ bhante ekamekassa bhikkhuno ekamekaṃ guḷakumbhaṃ dātun ti. tena hi tvāṃ Kaccāna ekaṃ yeva guḷakumbhaṃ āharā 'ti. evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunivā ekaṃ yeva guḷakumbhaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: āhaṃ bhante guḷakumbho, kathāhaṃ bhante paṭipajjāmi. tena hi tvāṃ Kaccāna bhikkhūnaṃ guḷaṃ dehi. ||2|| evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunivā bhikkhūnaṃ guḷaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvāṃ Kaccāna bhikkhūnaṃ guḷaṃ yāvadatthaṃ dehi. evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunivā bhikkhūnaṃ guḷaṃ yāvadatthaṃ datvā bhagavantaṃ etad avoca: dinno bhante bhikkhūnaṃ guḷo yāvadatto bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena hi tvāṃ Kaccāna bhikkhū gulehi santappēhi. evaṃ bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunivā bhikkhū gulehi santappesi. ekacce bhikkhū patte pi pûresuṃ parissāvanāni pi thavikāyo pi pûresuṃ. ||3|| atha kho Belatṭho Kaccāno bhikkhū gulehi santappetvā bhagavantaṃ etad avoca: santappitā bhante bhikkhū gulehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmi. tena

hi tvaṃ Kaccāna vighāsādānaṃ guḷaṃ dehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā vighāsādānaṃ guḷaṃ datvā bhagavantam etad avoca: dinno bhante vighāsādānaṃ guḷo bahu cāyaṃ guḷo avasitṭho, kathāhaṃ bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna vighāsādānaṃ yāvadatthaṃ guḷaṃ dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā vighāsādānaṃ yāvadatthaṃ guḷaṃ datvā bhagavantam etad avoca: dinno bhante vighāsādānaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasitṭho, kathāhaṃ bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucchaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyaṃ guḷo avasitṭho, kathāhaṃ bhante paṭipajjāmiti. nāhaṃ taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇi-yā pajāya sadevamanussāya yassa so guḷo paribhutto sammā pariṇāmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvukassa vā. tena hi tvaṃ Kaccāna taṃ guḷaṃ appaharite vā chaḍḍehi appāṇake vā uḍake opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunitvā taṃ guḷaṃ appāṇake uḍake opilāpesi. ||6|| atha kho so guḷo uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto uḍake pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati, evaṃ eva so guḷo uḍako pakkhitto ciccitāyati cīcīcīyati saṃdhūpāyati sampadhūpāyati. atha kho Belaṭṭho Kaccāno saṃviggo lomahaṭṭhajāto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. yadā bhagavā aññāsi Belaṭṭhaṃ Kaccānaṃ kallacittam muducittam vinivaraṇacittam udaggacittam pasannacittam, atha yā buddhānaṃ sāmukkaṃsikaṃ dhammaḍḍesaṇā taṃ pakāsesi — la — evaṃ eva Bela-

tṭhassa Kaccānassa tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||8|| atha kho Belatṭho Kaccāno diṭṭhadhammo pattadhammo vidadhammo pariyo-gāhadhammo tiṇṇavicikiccho vigatakathaṃkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantaṃ etad avoca: abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āhaṃ bhante bhagavantaṃ saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Rājagaḥaṃ tad avasari. tatra sudaṃ bhagavā Rājagaḥe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena Rājagaḥe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassā 'ti kukkucāyantaṃ guḷaṃ na bluñjanti. bhagavato etaṃ atthaṃ āroccuṃ. anujānāmi bhikkhave gilānassa guḷaṃ, agilānassa guḷodakaṃ ti. ||1|| **27** ||

atha kho bhagavā Rājagaḥe yathābhirantaṃ viharitvā yena Pāṭaligāmo tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatchi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Pāṭaligāmo tad avasari. assosū kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmaṃ anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasaṃkaminso, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdimso, ekamantaṃ nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sundassesi samādapesi samuttejesi sampahamsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhagavantaṃ etad avocuṃ: adhivāsetu no bhante bhagavā āvasathāgāraṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanaṃ veditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-su, upasaṃkamitvā sabbasanthariṃ santhatam āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitṭhāpetvā telapadīpaṃ āropetvā yena bhagavā ten' upasaṃkamim-su, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhaṃsu. ||2|| ekamantaṃ tṭhitā kho Pāṭaligāmikā upāsakā bhagavantaṃ etad avocum: sabbasanthariṃ santhatam bhante āvasathāgāraṃ, āsanāni paññāttāni, udakamaṇiko patitṭhāpi-to, telapadipo āropito, yassa dāni bhante bhagavā kālaṃ maññatīti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaraṃ ādāya saddhiṃ bhikkhusaṃghena yena āvasathāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhiṃsaṃ thambhaṃ nissāya puratthimābhimukho nisīdi. bhikkhusaṃgho pi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhitṭim nissāya puratthimābhimukho nisīdi bhagavantaṃ yeva pura-kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhitṭim nissāya pa-cchimābhimukhā nisīdim-su bhagavantaṃ yeva purakkhatvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādinavā dussīlassa sīlavipattiyā. katame pañca. idha gahapatayo dussīlo sīlavipanno pamādādhikara-ṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādinavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussī-lassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ dutiyo ādinavo dussīlassa sīlavipattiyā. puna ca paraṃ gu-hapatayo dussīlo sīlavipanno yañ ñad eva paraṃ upasaṃka-mati yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gaha-patipariṣaṃ yadi samaṇapariṣaṃ avisārado upasaṃkamati maṅkubhūto, ayaṃ tatiyo ādinavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho kālaṃ karoti, ayaṃ catuttho ādinavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upa-pajjati, ayaṃ pañcama ādinavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādinavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādhādhikaraṇaṃ mahantaṃ bhogaḥkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ duttiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno yañ ñīd eva pariṣaṃ upasaṃkamati yadi khattiyapariṣaṃ yadi brāhmaṇapariṣaṃ yadi gahapatipariṣaṃ yadi samaṇapariṣaṃ visārado upasaṃkamati amaṇikubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedaṃ paraṃ maraṇaṃ sugatiṃ saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāya 'ti. ||5||

atha kho bhagavā Pāṭaligāmiḷe upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā uyyojesi: abbhikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññītha 'ti. evaṃ bhante 'ti kho Pāṭaligāmiḷe upāsakā bhagavato paṭisunītvā uttāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamiṃsu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāmiḷesu upāsakesu suññāgāraṃ pāvīsi. tena kho pana samayena Sunidhavaṃsakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayaṃ paccuttāhāya dibbena cakkhunā visuddhena atikkantaṃ mānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmiṃ padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmiṃ padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ, yasmiṃ padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: ke nu kho te Ānanda Pāṭaligāme nagaraṃ māpentīti. Sunidhavaṃsakā-

râ bhante Magadhamahâmattâ Pâtaligâme nagaram mâpenti Vajjīnaṃ paṭibāhāyâ 'ti. seyyathāpi Ānanda deveshi Tāvatiṃsehi saddhiṃ mantetvā eva eva kho Ānanda Sunidhavassakārâ Magadhamahâmattâ Pâtaligâme nagaram mâpenti Vajjīnaṃ paṭibāhāyâ. idbhāhaṃ Ānanda rattiyaṃ paccūsasamaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantaṃ ānusaṅkamaṃ sambahulā devatāyo . . . nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vanippatho idaṃ agganagaraṃ bhavissati Pātaliputtaṃ puṭabhedanaṃ. Pātaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggitto vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārâ Magadhamahâmattâ yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ aṭṭhaṃsu, ekamantaṃ ṭhitā kho Sunidhavassakārâ Magadhamahâmattâ bhagavantaṃ etad avocum : adhiṇvāsetu no bhavaṃ Gotamo ajjatanāya bhantaṃ saddhiṃ bhikkhusaṃghena 'ti. adhiṇvāsesi bhagavā tuṇhibhāvena. atha kho Sunidhavassakārâ Magadhamahâmattâ bhagavato adhiṇvāsanaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārâ Magadhamahâmattâ paṇitaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum : kālo bho Gotama, nīṭṭhitaṃ bhantaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārâ Magadhamahāmattâ buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdimsu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmattāte bhagavā imāhi gāhāhi anumodi : ||10||

- yasmim padese kappeti vāsaṃ paṇḍitajātiyo,
sīlavantettha bhojetvā saññate brahmacariye |
yā tattha devatā āsum tāsāṃ dakkhiṇaṃ ādise,
tā pūjitā pūjayanti, mānitā mānayanti naṃ, |

tato naṃ anukampanti mātā puttāṃ va orasaṃ.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||11|| tena kho pana samayena Sunidhavassakārā Magadhamahāmattā bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati, yena titthena Gaṅgaṃ nadiṃ uttarissati taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahosi. atha kho bhagavā yena Gaṅgā nadi ten' upasaṃkamaṃ. tena kho pana samayena Gaṅgā nadi pūrā hoti samatitthikā kākapeyyā. manussā aññe nāvaṃ pariyesanti aññe uḷumpaṃ pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāma. ||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyesante aññe uḷumpaṃ pariyesante aññe kullaṃ bandhante orā pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso sammāññitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammāññeyya, evam eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre paccutthāsi saddhiṃ bhikkhusaṃghena. atha kho bhagavā etaṃ atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

ye taranti aṇṇavaṃ saraṃ setuṃ katvāna vissajja pallalāni,
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasaṃkamaṃ. tatra sudaṃ bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā evam idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evam idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminipaṭipadāriyasaccassa ananubodhā appaṭivedhā evam idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritaṃ mamañ c' eva tumhākañ ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

saccam anubuddham paṭividdham, dukkhasamudayaṃ ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāmini pa-paṭipadā ariyasaccam anubuddham paṭividdham, ucchinnā bhavatanhā, khīṇā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitaṃ dīgham addhānaṃ tāsu-tāsv eva jātisū.|
tāni etāni diṭṭhāni, bhavanetti samūhatā,
ucchinnam mūlaṃ dukkhassa, n' atthi dāni punabbhavo
'ti. ||2||**29**||

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-maṃ anuppatto 'ti. atha kho Ambapālī gaṇikā bhadraṇi-bhadraṇi yānāni yojāpetvā bhadrāṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsi bhagavantaṃ dassanāya. yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ||1|| ekamantaṃ nisinnaṃ kho Ambapālī gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantaṃ etad avoca: adhivāsetu me bhante bhagavā svātānāya bhaṭṭaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsaṇaṃ viditvā utṭhāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmaṃ anuppatto 'ti. atha kho Vesālikā Licchavī bhadraṇi-bhadraṇi yānāni yojāpetvā bhadrāṃ-bhadrāṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyā niyyāsum bhagavantaṃ dassanāya. appekacce Licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlāṃkārā, appekacce Licchavī pītā honti pītavaṇṇā pītavatthā pītāṃkārā, appekacce Licchavī lohitaṃ honti lohitaṃkārā, appekacce Licchavī odātā honti odātavaṇṇā odātavatthā odātāṃkārā. atha kho Ambapālī gaṇikā daharānaṃ-daharānaṃ Licchavīnaṃ isāya isaṃ yuge-na yugaṃ cakkena cakkaṃ akkhena akkhaṃ paṭivaṭṭesi. ||3||

atha kho te Licchavī Ambapāliṃ gaṇikaṃ etad avocum :
kissa je Ambapāli daharānaṃ-daharānaṃ Licchavīnaṃ īsāya
isaṃ yugena yugaṃ cakkena cakkam akkhena akkham
paṭivaṭṭhesīti. tathā hi pana mayā ayyaputtā svātanāya
buddhapamukho bhikkhusaṃgho nimantito 'ti. dehi je
Ambapāli ambhākaṃ etaṃ bhattaṃ satasahassenā 'ti. sace pi
ayyaputtā Vesālīṃ sāhāraṃ dajjeyyātha, n' eva dajjāhaṃ
taṃ bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum :
jit' ambhā vata bho ambakāya, parājit' ambhā vata bho
ambakāyā 'ti. ||4|| atha kho te Licchavī yena bhagavā
ten' upasaṃkamim̐su. addasa kho bhagavā te Licchavī dū-
rato 'va āgacchante, disvāna bhikkhū āmantesi : yehi bhi-
kkhave bhikkhūhi devā Tāvatiṃsā aditṭhapubbā, oloketha
bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
parisam upasaṃharatha bhikkhave Licchaviparisam Tāvatiṃ-
sapisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi
yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā
ten' upasaṃkamim̐su, upasaṃkamitvā bhagavantam abhivā-
detvā ekamantaṃ nisīdim̐su. ekamantaṃ nisinne kho te
Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi
samuttejesi sampahamsesi. atha kho 'e Licchavī bhagavatā
dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
hamsitā bhagavantam etad avocum : adhivāsetu no bhante
bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti.
adhivuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya
bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum : jit'
ambhā vata kho ambakāya, parājit' ambhā vata bho ambakāyā
'ti. atha kho te Licchavī bhagavato bhāsitaṃ abhinanditvā
anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhi-
naṃ katvā pakkamim̐su. ||5|| atha kho bhagavā Kotigāme
yathābhirantaṃ viharitvā yena Nātikā ten' upasaṃkami.
tatra sudam bhagavā Nātike viharati Giṇṇjakāvasathe.
atha kho Ambapāli gaṇikā tassā rattiya accayena sake ārāme
paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato
kālaṃ ārocāpesi : kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha
kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādā-
ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami,
upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhu-

samghena. atha kho Ambapāli gaṇikā buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādanīyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onī-tapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapāli gaṇikā bhagavantaṃ etad avoca: imāhaṃ bhanto Ambapālivaṇaṃ buddhapamukhassa bhikkhusamghassa dammīti. paṭiggahehi bhagavā ārāmaṃ. atha kho bhagavā Ambapāliṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvaṇaṃ ten' upa-saṃkamaṃ. tatra sudaṃ bhagavā Vesāliyaṃ viharati Ma-hāvane Kūṭāgārasālāyaṃ. ||6||30||

Licchavibhāṇavāraṃ niṭṭhitaṃ.

tena kho pana samayena abhiññātā-abhiññātā Licchavi santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassaṃ parisāyaṃ nisinnaṃ hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavi santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. yaṃ nūnāhaṃ taṃ bhagavantaṃ dassanāya upasaṃkameyyaṃ arahantaṃ sammāsambuddhaṃ ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasaṃkamaṃ, upasaṃkamitvā nigaṇṭhaṃ Nātaputtaṃ etad avoca: icchāmi ahaṃ bhanto samaṇaṃ Gotamaṃ dassanāya upasaṃkamitun ti. kiṃ pana tvaṃ Sīha kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi. samaṇo hi Sīha Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantaṃ dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavi santhāgāre sannisinnaṃ sannipatitā anekapariyāyena buddhassa vaṇṇaṃ bhāsanti, dhammassa vaṇṇaṃ bhāsanti, samghassa vaṇṇaṃ bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhaṃ ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇaṃ bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahoṣi: nissaṃsayam . . . saṃghassa vaṇṇaṃ bhāsanti. kiṃ hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam dassanāya upasaṃkameyyam arahantaṃ sammā-sambuddhaṃ ti. || 3 || attha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesāliyaṃ niyyāsi bhagavantam dassanāya. yāvaticā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Sīho senāpati bhagavantam etad avoca: sutam metam bhante: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇaṃ dhammam deseti tena ca sāvake vinetīti. yo te bhante evam āhaṃsu: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇaṃ dhammam deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam vyākarenti. na ca koci saha-dhammiko vādānuvādo gārayhaṭṭhānaṃ āgacchati, anabbhakkhātukāmaṃ hi mayaṃ bhante bhagavantaṃ ti. || 4 ||

atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇaṃ dhammam deseti tena ca sāvake vinetīti. atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: kiriyaṇaṃ samaṇo Gotamo, kiriyaṇaṃ . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: assatto samaṇo Gotamo, assāsāya . . . vinetīti. || 5 || kaṭamo ca Sīha pariyāyo yena maṃ pariyāyena sammā vadamāno vadeyya: akiriyaṇaṃ samaṇo Gotamo, akiriyaṇaṃ dhammam

deseti tena ca sâvake vinetîti. ahaṃ hi Siha akiriyaṃ vadāmi kâyaduccaritassa vacîduccaritassa manoduccaritassa anekavihitānaṃ pāpakānaṃ akusalanānaṃ dhammānaṃ akiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : akiriyaṃ vado samaṇo Gotamo, akiriyaṃ . . . vinetîti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : kiriyaṃ vado samaṇo Gotamo, kiriyaṃ . . . vinetîti. ahaṃ hi Siha kiriyaṃ vadāmi kâyasucaritassa vacîsucaritassa manosucaritassa anekavihitānaṃ kusalanānaṃ dhammānaṃ kiriyaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : kiriyaṃ vado samaṇo Gotamo, kiriyaṃ . . . vinetîti. ||6|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya : ucchedaṃ vado samaṇo Gotamo, ucchedaṃ . . . vinetîti. ahaṃ hi Siha ucchedaṃ vadāmi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalanānaṃ dhammānaṃ ucchedaṃ vadāmi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : ucchedaṃ vado samaṇo Gotamo, ucchedaṃ . . . vinetîti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : jegucchî samaṇo Gotamo, jegucchitāya . . . vinetîti. ahaṃ hi Siha jigucchāmi kâyaduccaritena vacîduccaritena manoduccaritena anekavihitānaṃ pāpakānaṃ akusalanānaṃ dhammānaṃ samāpattiyaṃ jegucchitāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : jegucchî samaṇo Gotamo, jegucchitāya . . . vinetîti. ||7|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya : venayiko samaṇo Gotamo, vinayāya . . . vinetîti. ahaṃ hi Siha vinayāya dhammaṃ desemi rāgassa dosassa mohassa anekavihitānaṃ pāpakānaṃ akusalanānaṃ dhammānaṃ vinayāya dhammaṃ desemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : venayiko samaṇo Gotamo, vinayāya . . . vinetîti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : tapassî samaṇo Gotamo, tapassitāya . . . vinetîti. tapaniṃ' ahaṃ Siha pāpake akusale dhamme vadāmi kâyaduccaritaṃ vacîduccaritaṃ manoduccaritaṃ. yassa kho Siha tapaniṃ pāpakā akusalā dhammā pahinā uccinnamulā tālā vatthukatā anabhāvaṃ katā āyatim anuppādadhammā taṃ ahaṃ tapassîti vadāmi. tathāgatassa kho Siha tapaniṃ pāpakā akusalā dhammā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : tapassî samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Siha āyatim gabbhaseyyā punabbhavābbhinibbatti pahīnā ucchinnamūlā tālā vattthukatā anabhāvaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Siha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Siha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Siha assatto paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Siha pariyāyo yena maṃ . . . vadeyya : assatto samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Siho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Siha karo hi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karo hi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakaṃ labhivā kevalakappaṃ Vesālim patākaṃ parihareyyuṃ Siho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evam āha : anuvijjakāraṃ kho Siha karo hi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusaṃghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| digharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagātānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evam āha : digharattaṃ kho te Siha nigaṇṭhānaṃ opānabhūtaṃ kulaṃ yena nesam upagātānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. sutam metam bhante : samaṇo Gotamo evam āha : mayham eva dānaṃ dātabbam, na aññesaṃ dānaṃ dātabbam, mayham eva sāvakaṇaṃ dānaṃ dātabbam, na aññesaṃ sāvakaṇaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakanam dinnam mahapphalam, na aññesam sāvakanam dinnam mahapphalan ti. atha ca pana mam bhagavā nigaṇṭhesu pi dāne samādapeti. api ca bhante mayam ettha kālam jānissāma. es' āham bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . saraṇam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idaṃ: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Sīho senāpati bhagavato adhivāsanaṃ viditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Sīho senāpati aññataram purisam ānāpesi : gaccha bhāne pavattamaṃsaṃ jānāhīti. atha kho Sīho senāpati tassā rattiya accayena paṇitaṃ khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kālam ārocāpesi : kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Sīhassa senāpatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññāto āsane nisidi saddhim bhikkhusaṃghena. ||12|| tena kho pana samayena sambahulā nigaṇṭhā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti : ajja Sīhena senāpatinā thullam pasum vadhitvā samassa Gotamassa bhattam katam, tam samaṇo Gotamo jānam uddissakatam maṃsaṃ paribhuñjati paṭiccekammaṃ ti. atha kho aññataro puriso yena Sīho senāpati ten' upasaṃkami, upasaṃkamitvā Sīhassa senāpatissa upakaṇṇake ārocasi : yagghe bhante jāneyyāsi, ete sambahulā nigaṇṭhā Vesāliyam rathiyāya rathiyam siṅghātakena siṅghātakam bāhā paggayha kandanti : ajja . . . uddissakatam maṃsaṃ paribhuñjati paṭiccekammaṃ ti. alam ayyo dīgharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā saṃghassa, na ca pana te āyasmantā jiranti tam bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayam jīvitaḥetu pi sañcicca paṇam jīvitaṃ voropeyyāma 'ti. ||13|| atha kho Sīho senāpati buddhapamukham bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantaṃ bhuttāviṃ onītapattapā-
 ñiṃ ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho Sīhaṃ
 senāpatiṃ bhagavā dhammiyā kathāya sandassetvā . . .
 sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : na
 bhikkhave jānaṃ uddissakataṃ maṃsaṃ paribhuñji-
 tabbhaṃ. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi
 bhikkhave tikoti-parisuddhaṃ macchamaṃsaṃ adittthaṃ
 asutaṃ aparisaṅkitaṃ ti. || 14 || **31** ||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabhapiṇḍā sukarā uñchena paggahena yāpetuṃ. atha
 kho bhagavato rahogataṃ paṭisallīnassa evaṃ cetaso pa-
 rivitakko udapādi : yāni tāni mayā bhikkhūnaṃ anuññā-
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vutthaṃ anto
 pakkaṃ sāmaṃ pakkaṃ uggahitapaṭiggahitakaṃ tato nīha-
 taṃ purebhattaṃ paṭiggahitaṃ vanatthaṃ pokkharatthaṃ,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho
 bhagavā sāyaṇhasamayam paṭisallānā vutthito āyasmantaṃ
 Ānandaṃ āmantesi : yāni tāni Ānanda mayā bhikkhū-
 naṃ anuññātāni . . . paribhuñjantīti, paribhuñjanti bha-
 gavā 'ti. || 1 || atha kho bhagavā etasmiṃ nidāne etasmiṃ
 pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : yāni
 tāni bhikkhave mayā bhikkhūnaṃ anuññātāni dubbhikkhe
 dussasse dullabhapiṇḍe anto vutthaṃ anto pakkaṃ sāmaṃ pa-
 kkaṃ uggahitapaṭiggahitakaṃ tato nīhataṃ purebhattaṃ pa-
 ṭiggahitaṃ vanatthaṃ pokkharatthaṃ, tān' āhaṃ ajjatagge
 paṭikkhipāmi. na bhikkhave anto vutthaṃ anto pakkaṃ sā-
 maṃ pakkaṃ uggahitapaṭiggahitakaṃ paribhuñjitabbhaṃ. yo
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-
 hataṃ purebhattaṃ paṭiggahitaṃ vanatthaṃ pokkharatthaṃ
 bhuttāvinā pavāritena anārittaṃ paribhuñjitabbhaṃ. yo
 paribhuñjeyya, yathā dhammo kāretabbo 'ti. || 2 || **32** ||

tena kho pana samayena jānapadā manussā bahū loṇaṃ
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā
 bahārāmakotṭhake sakataparivaṭṭaṃ karitvā acchanti yadā
 paṭipātiṃ labhissāma tadā bhattaṃ karissāma 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā Ānando ten' upasaṃkamimsu, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avocum: idha bhante Ānanda bahum loṇaṃ pi telam pi taṇḍulam pi khādaniyaṃ pi sakāṭesu āropetvā tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante Ānanda paṭipajjitabban ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. ||1|| tena h' Ānanda saṃgho paccanti-maṃ vihāraṃ kappiyabhūmiṃ sammannitvā tattha vāsetu yaṃ saṃgho ākaṇḍhata vihāraṃ vā adḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. evañ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭiblena saṃgho nāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa patta-kallaṃ, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammanneyya. esā nātti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa kappiyabhūmiyā sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammato saṃghena itthannāmo vihāro kappiyabhūmi. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2|| tena kho pana samayena manussā tatth' eva sammuti yā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-denti maṃsāni koṭṭenti kaṭṭhāni phārenti. assosi kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya uccāsaddaṃ mahāsaddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho so Ānanda uccāsaddo mahāsaddo kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva sammuti yā kappiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-denti maṃsāni koṭṭenti kaṭṭhāni phārenti, so eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave sammuti kappiyabhūmi pari-bhuñjitabbā. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ gonisādikaṃ gaṇapatin ti. ||4|| tena kho pana samayena āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āharyyanti, tāni bhikkhū bahi tṭhapenti. ukkapiṇḍakāpi khādanti corāpi haranti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikaṃ gonisādikaṃ gahapatiṃ sammun-
tin ti. ||5|| **33**||

catuvīsatibhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako
gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsaṃ
nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pū-
reti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ñeva
āḷhakathālikāṃ upanisīditvā ekañ ca sūpavyañjanakāṃ dāsa-
kammakaraporisaṃ bhattena parivisati, na tāva taṃ khīyati
yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti:
ekañ ñeva saḥassatthavikāṃ gahetvā dāsakammakaraporisassa
chammāsikāṃ vetanaṃ deti, na tāva taṃ khīyati yāv' assa
hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ
ñeva catudonikāṃ piṭakāṃ upanisīditvā dāsakammakarapori-
sassa chammāsikāṃ bhattaṃ deti, na tāva taṃ khīyati yāva sā
na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho
rājā Māgadho Seniyo Bimbisāro: amhākaṃ kira vijite
Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo
iddhānubhāvo: sīsaṃ nahāyitvā dhaññāgāraṃ sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgāraṃ pūreti. bhariyāya evarūpo iddhānubhāvo:
ekañ ñeva āḷhakathālikāṃ upanisīditvā ekañ ca sūpavyañja-
nakāṃ dāsakammakaraporisaṃ bhattena parivisati, na tāva
taṃ khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānu-
bhāvo: ekañ ñeva saḥassatthavikāṃ gahetvā dāsakammaka-
raporisassa chammāsikāṃ vetanaṃ deti, na tāva taṃ khīyati
yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo:
ekañ ñeva catudonikāṃ piṭakāṃ upanisīditvā dāsakammaka-
raporisassa chammāsikāṃ bhattaṃ deti, na tāva taṃ khīyati
yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena
naṅgalena kasantassa satta sītāyo gacchantīti. ||4|| atha kho
rājā Māgadho Seniyo Bimbisāro aññataraṃ sabbatthakāṃ
mahāmattaṃ āmantesi: amhākaṃ kira bhāṇe vijite Bhaddi-
yanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubbhavo : sīsaṃ . . . satta sītāyo gacchanti. gaccha bhane jānāhi, yathā mayā sāmaṃ diṭṭho evaṃ tava diṭṭho bhavissatīti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhabassa Seniyassa Bimbisārassa paṭisunivā caturaṅginiyā senāya yena Bhaddiyaṃ tena pāyāsi. ||5|| anupubbena yena Bhaddiyaṃ tena Meṇḍako gahapati ten' upasaṃkamaṃ, upasaṃkamitvā Meṇḍakāṃ gahapatim etad avoca : ahaṃ hi gahapati rañña ānatto : amhākaṃ kira bhane vijite . . . diṭṭho bhavissatīti. passāma te gahapati iddhānubhāvan ti, atha kho Meṇḍako gahapati sīsaṃ nahāyitvā dhaññāgāraṃ sammajjāpetvā bahidvāre nisīdi, antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṃ pūresi. diṭṭho te gahapati iddhānubhāvo, bhariyāya te iddhānubhāvaṃ passissāmā 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ ānāpesi : tena hi caturaṅginim senaṃ bhattena parivisāhīti. atha kho Meṇḍakassa gahapatissa bhariyā ekañ ũeva ābhakathālikāṃ upanisiḍitvā ekañ ca sūpavyañjanakāṃ caturaṅginim senaṃ bhattena parivisi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati bhariyāya pi iddhānubhāvo, puttassa te iddhānubhāvaṃ passissāmā 'ti. ||7|| atha kho Meṇḍako gahapati puttāṃ ānāpesi : tena hi tāta caturaṅginiyā senāya chammāsikāṃ vetanaṃ dehīti. atha kho Meṇḍakassa gahapatissa putto ekañ ũeva sahasatthavikāṃ gahetvā caturaṅginiyā senāya chammāsikāṃ vetanaṃ adāsi, na tāva taṃ khīyati yāv' assa hatthagatā. diṭṭho te gahapati puttassa pi iddhānubhāvo, sunisāya te iddhānubhāvaṃ passissāmā 'ti. ||8|| atha kho Meṇḍako gahapati sunisaṃ ānāpesi : tena hi caturaṅginiyā senāya chammāsikāṃ bhattaṃ dehīti. atha kho Meṇḍakassa gahapatissa sunisā ekañ ũeva catudonikāṃ piṭakāṃ upanisiḍitvā caturaṅginiyā senāya chammāsikāṃ bhattaṃ adāsi, na tāva taṃ khīyati yāva sā na vuṭṭhāti. diṭṭho te gahapati sunisāya pi iddhānubhāvo, dāsassa te iddhānubhāvaṃ passissāmā 'ti. mayhaṃ kho sāmī dāsassa iddhānubhāvo khethe passitabbo 'ti. alaṃ gahapati diṭṭho te dāsassa pi iddhānubhāvo 'ti. atha kho so mahāmatto caturaṅginiyā senāya punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyō Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rañño Māgadhabassa Bimbisārassa etaṃ atthaṃ āroceti. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khalu bho Gotamo Sakyaputto Sakyākulā pabbajito Bhaddiyaṃ anupatto Bhaddiye viharati Jātiyāvane. taṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi so bhagavā arahaṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi sathā devamanussānaṃ buddho bhagavā, so imaṃ lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇiṃ pajam sadevamanussaṃ sayam abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇam majje kalyāṇam pariyośanakalyāṇam sattham savyañjanaṃ kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. sādhu kho pana tathārūpanam arahataṃ dassanaṃ hotīti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantam dassanāya. addasaṃsu kho sambhulā titthiyā Meṇḍakam gahapatiṃ dūrato 'va āgacchantaṃ, disvāna Meṇḍakam gahapatiṃ etad avocum: kahaṃ tvaṃ gahapati gacchasīti. gacchām' ahaṃ bhante bhagavantam samaṇam Gotamaṃ dassanāyā 'ti. kiṃ pana tvaṃ gahapati kiriyavādo samāno akiriyavādam samaṇam Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahoṣi: nissamsayaṃ kho so bhagavā arahaṃ sammāsambuddho bhavissati yathā yime titthiyā usuyyanti, yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikathaṃ katesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantaṃ bhante — gha — upasaṃkamam bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam

gatan ti, adhivāsetu ca me bhante bhagavā svātānāya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibbhāvena. || 13 || atha kho Meṇḍako gahapati bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiyaṃ accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitaṃ bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena Meṇḍakassa gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisidi saddhim bhikkhusamghena. || 14 || atha kho Meṇḍakassa gahapatissa bhariyā ca putto ca suṇisā ca dāso ca yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisidimsu. tesam bhagavā anupubbikaṭṭham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocaṃ: — gha — ete mayaṃ bhanto bhagavantam saraṇaṃ gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇaṃ gate 'ti. || 15 || atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusamghaṃ paṇitena khādaniyena bhojaniyena saha tthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ onītapattapaṇiṃ ekamantaṃ nisidi. ekamantaṃ nisinno kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharāti, tāva ahaṃ buddhapamukhassa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakaṃ gahapatiṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ pakkāmi. || 16 ||

atha kho bhagavā Bhaddiye yathābhirantaṃ viharitvā Meṇḍakaṃ gahapatiṃ anāpucchā yena Aṅguttarāpo tena cārikaṃ pakkāmi mahatā bhikkhusamghena saddhim aḍḍhatelaschi bhikkhusatchi. assosi kho Meṇḍako gahapati: bhagavā kira yena Aṅguttarāpo tena cārikaṃ pakkanto mahatā . . . bhikkhusatehīti. atha kho Meṇḍako gahapati dāse ca kammakaro ca āṇāpesi: tena hi bhāṇe bahuṃ loṇaṃ pi telam pi taṇḍulam pi khādaniyaṃ pi sakātesu āropetvā āgacchatha, aḍḍhatelasāni ca gopālakasatāni aḍḍhatelasāni dhenusatāni ādāya āgacchantu, yattha bhagavantam passissāma tattha taruṇena khīrena bhojessāma 'ti. || 17 || atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi. atha kho Meṇḍako gahapati yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam thito kho Meṇḍako gahapati bhagavantam etad avoca: adhiṇāsetu me bhante bhagavā svātānāya bhaddham saddhim bhikkhusamghenā 'ti. adhiṇāsesi bhagavā tuṇhibhāvena. atha kho Meṇḍako gahapati bhagavato adhiṇāsanam viditvā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya accayena paṇītam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi: kalam bhante, niṭṭhitam bhattan ti. ||18|| atha kho bhagavā pubbaṇhasamayam nivāsetvā pattācivaram ādāya yena Meṇḍakassa gahapatissa parivesanā ten' upasamkami, upasamkamitvā paṇṇatte āsane nisīdi saddhim bhikkhusamghena. atha kho Meṇḍako gahapati addhatelasāni gopālakasatāni ānāpesi: tena hi bhante ekamekam dhenum gahetvā ekamekassa bhikkhuno upatiṭṭhatha taruṇena khīrena bhojessāmā 'ti. atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi taruṇena ca khīrena. bhikkhū kukkucāyanā khīram na paṭigābhanti. paṭigābhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇītena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā taruṇena ca khīrena bhagavantam bhuttāvim onīta-pattapāṇim ekamantam nisīdi. ekamantam nisinno kho Meṇḍako gahapati bhagavantam etad avoca: santi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyye-na gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam anujānātū 'ti. atha kho bhagavā Meṇḍakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ pakkāmi. ||20|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave pañca gorase khīram dadhim takkam navanītam sappim. santi bhikkhave maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. anujānāmi bhikkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇam loṇatthi-

kena, guḷo guḷatthikena, telaṃ telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiya-kārakānaṃ hatthe hiraṇṇaṃ upanikkhipanti iminā ayyassa yaṃ kappiyaṃ taṃ dethā 'ti. anujānāmi bhikkhave yaṃ tato kappiyaṃ taṃ sāditaṃ. na tv evāhaṃ bhikkhave kenaci pariāyena jātarūparajataṃ sāditaḥ paṇiyeṣitaḥ paṇiyeṣitaḥ ti vadāmi. ||21|| **34** ||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Āpaṇaṃ tad avasari. assosi kho Keniyo jaṭilo: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇaṃ anupatto Āpaṇe viharati. taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. atha kho Keniyassa jaṭilassa etad ahoṣi: kiṃ nu kho ahaṃ samaṇassa Gotamassa harāpeyyaṃ ti. ||1|| atha kho Keniyassa jaṭilassa etad ahoṣi: ye pi kho te brāhmaṇānaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesaṃ idaṃ etarahi brāhmaṇā porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samihitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācanti, seyyath' idaṃ: Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgiraso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādhiyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni sāditaṃ ti, pahūtaṃ pānaṃ paṇiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vītisaṇetvā ekamantaṃ aṭṭhāsi. ekamantaṃ tṭhito kho Keniyo jaṭilo bhagavantaṃ etad avoca: paṭigaṇhātu me bhavaṃ Gotamo pānaṃ ti. tena hi Keniya bhikkhūnaṃ dehīti. bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahaṃsito bhagavantam etad avoca : adhiṇṇaseta me bhavam Gotamo svātanāya bhattam saddhim bhikkhusaṃghe-nā 'ti. ||4|| mahā kho Keniya bhikkhusaṃgho aḍḍhatelasāni bhikkhusatāni tvaṇi ca brāhmaṇesu abhippasanno 'ti. duttiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṇ cāpi bho Gotama mahā bhikkhusaṃgho aḍḍhatelasāni bhikkhusatāni ahaṇi ca brāhmaṇesu abhippasanno. adhiṇṇaseta me . . . bhikkhusaṃghe-nā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṇ cāpi . . . saddhim bhikkhusaṃghe-nā 'ti. adhiṇṇaseta bhagavā tuṇhiḥhāvena. atha kho Keniyo jaṭilo bhagavato adhiṇṇasanaṃ viditvā utṭhāyāsanaṃ pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānam jambupānam cocapānam mocapānam madhup. muddikāp. sālukap. phārusakapānam. anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhañṇaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiya accayena sake assame paṇitam khādaniyam bhojaniyam paṭiyāḍāpetvā bhagavato kālam ārocāpesi : kālo bho Gotama, niṭṭhitam bhattam ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaram ādāya yena Keniyassa jaṭilassa assamo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhim bhikkhusaṃghe-nā. atha kho Keniyo jaṭilo buddhapamukham bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sabatthā santappetvā sampavāretvā bhagavantam bhuttāvaṃ onītapattapaṇiṃ ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnaṃ kho Keniyam jaṭilaṃ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvitthī chandaso mukham,
rājā mukham manussānam, nadīnam sāgaro mukham,
nakkhattānam mukham cando, ādicco tapatam mukham,
puññaṃ ākaṅkhamānānam saṃgho ve jayatam mukham ti.

atha kho bhagavā Keniyam jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. ||8|| **35** ||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. assosum kho Kosinārakā Mallā: bhagavā kira Kusināraṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehīti. te saṃgaram akāmsu: yo bhagavato paccuggamaṇaṃ na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikaṃ caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosinārakā Mallā bhagavato paccuggamaṇaṃ akāmsu. atha kho Rojo Mallo bhagavato paccuggamaṇaṃ karitvā yenāyasmā Ānando ten' upasaṃkamaṃ, upasaṃkamitvā āyasmantaṃ Ānantaṃ abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tthitaṃ kho Rojaṃ Mallā āyasmā Ānando etad avoca: ulāraṃ kho te idaṃ āvuso Roja yaṃ tvaṃ bhagavato paccuggamaṇaṃ akāsi. nāhaṃ bhante Ānanda bahukato buddhena vā dhammena vā saṃghena vā, api ca nātihi saṃgaro kato yo bhagavato paccuggamaṇaṃ na karissati pañca satāni daṇḍo 'ti. sa kho ahaṃ bhante Ānanda nātinaṃ daṇḍabhayā evāhaṃ bhagavato paccuggamaṇaṃ akāsi ti. atha kho āyasmā Ānando anattamaṇo aho si: kathaṃ hi nāma Rojo Mallo evaṃ vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Ānando bhagavantaṃ etad avoca: ayaṃ bhante Rojo Mallo abhiññāto nātamanusso. mahiddhiyo kho pana evarūpaṇaṃ nātamanussānaṃ imasmiṃ dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. na kho taṃ Ānanda dukkaraṃ tathāgatena yathā Rojo Mallo imasmiṃ dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojaṃ Mallā mettena cittaṇa pharitvā utthāyāsanaṃ vihāraṃ pāvisi. atha kho Rojo Mallo bhagavatā mettena cittaṇa phuttho seyyathāpi nāma gāvī taruṇavacchā evaṃ eva vihārena vihāraṃ pariveṇena pariveṇaṃ upasaṃkamitvā bhikkhū pucchati: kahaṃ nu kho bhante etarahi so bhagavā viharati araṇaṃ sammāsambuddho, dassanakāmaṃ hi mayaṃ taṃ bhagavantaṃ arahantaṃ sammāsambuddhaṃ ti. es' āvuso Roja

vihāro saṃvutadvāro, tena appasaddo upasaṃkamitvā atara-
māno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭehi, viva-
rissati te bhagavā dvāraṃ ti. ||4|| atha kho Rojo Mallo yena
so vihāro saṃvutadvāro tena appasaddo upasaṃkamitvā ata-
ramāno ālindaṃ pavisitvā ukkāsitvā aggaḷaṃ ākoṭesi, vivari
bhagavā dvāraṃ. atha kho Rojo Mallo vihāraṃ pavisitvā
bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ
nisinnassa kho Rojassa Mallassa bhagavā anupubbikathaṃ
kathesi seyyath' idaṃ : dānakathaṃ — la — aparappaccayo
satthu sāsane bhagavantam etad avoca : sādhu bhanto ayyā
mamañ ñeva paṭigaṇheyyuṃ cīvarapiṇḍapātāsenāsanagilāna-
paccayabhesajjaparikkhāraṃ no aññesan ti. yesaṃ kho Roja
sekhena nāṇena sekhena dassanena dhammo diṭṭho seyyathā-
pi tayā tesam pi evaṃ hoti : aho nūna ayyā amhākañ ñeva
paṭigaṇheyyuṃ cīvarapiṇḍapātāsenāsanagilānapaccayabhesa-
jjaparikkhāraṃ no aññesan ti. tena hi Roja tava c' eva pa-
ṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyaṃ paṇḍitānaṃ bha-
ttānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho Rojassa
Mallassa paṭipāṭiṃ alabhantassa etad aho : yaṃ nūnāhaṃ
bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ pa-
ṭiyādeyyaṃ ti. atha kho Rojo Mallo bhattaggaṃ olokento
dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho
Rojo Mallo yenāyasmā Ānando ten' upasaṃkami, upa-
saṃkamitvā āyasmantaṃ Ānandaṃ etad avoca : idha me
bhanto Ānanda paṭipāṭiṃ alabhantassa etad aho : yaṃ
nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ
taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bhanto Ānanda bhatta-
ggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca.
sac' āhaṃ bhante Ānanda paṭiyādeyyaṃ dākañ ca piṭṭhakhā-
daniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja
bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā
Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda
paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo
Mallo tassā rattiya accayena pahūtaṃ dākañ ca piṭṭhakhāda-
niyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu
me bhante bhagavā dākañ ca piṭṭhakhādaniyañ cā 'ti. tena
hi Roja bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na pa-

ṭigaṇhanti. paṭigaṇhatha bhikkhave paribbuñjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṃghaṃ
 pahûtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-
 tvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapā-
 ñiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Rojaṃ
 Mallāṃ bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 hamsetvā utṭhāyāsanā pakkāmi. atha kho bhagavā etasmiṃ
 nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi
 bhikkhave sabbaṃ ca dākaṃ sabbaṃ ca piṭṭhakhādani-
 yaṃ ti. ||8||36||

atha kho bhagavā Kusinārāyaṃ yathābhirantaṃ viha-
 ritvā yena Ātumā tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuḍḍhapabbajito Ātumāyaṃ paṭiva-
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭi-
 bhāneyyakā dukkhā pariyodātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḍḍhapabbajito : bhagavā
 kira Ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ
 adḍhatelasehi bhikkhusatehīti. atha kho so vuḍḍhapabbajito
 te dārake etad avoca : bhagavā kira tāta Ātumaṃ āgacchati
 mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusa-
 tehi. gacchatha tumhe tāta khurabhaṇḍaṃ ādāya nāliyā-
 vāpakena anugharakaṃ-anugharakaṃ āhiṇḍatha loṇaṃ pi
 telam pi taṇḍulam pi khādaniyaṃ pi saṃharatha, bhagavato
 āgatassa yāgupānaṃ karissāma 'ti. ||2|| evaṃ tāta 'ti kho te
 dārakā tassa vuḍḍhapabbajitassa paṭisunītvā khurabhaṇḍaṃ
 ādāya nāliyāvāpakena anugharakaṃ-anugharakaṃ āhiṇḍanti
 loṇaṃ pi telam pi taṇḍulam pi khādaniyaṃ pi saṃharantā.
 manussā te dārake mañjukaṃ paṭibhāneyyake passitvā ye pi
 na kārāpetukāma te pi kārāpenti kārāpetvāpi bahum denti.
 atha kho te dārakā bahum loṇaṃ pi telam pi taṇḍulam pi
 khādaniyaṃ pi saṃharimṣu. ||3||

atha kho bh. gavā anupubbena cārikaṃ caramāno yena
 Ātumā tad avasari. tatra sudaṃ bhagavā Ātumāyaṃ vi-
 harati Bhûsâgâre. atha kho so vuḍḍhapabbajito tassā
 raṭṭhiyā accayena pahûtaṃ yāgum paṭiyādāpetvā bhagavato
 upanāmesi paṭigaṇhātu me bhante bhagavā yāgum ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakanāṃ vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā taṃ vuḍḍhapabbajitaṃ etad avoca : kut' āyaṃ bhikkhu yāgū 'ti. atha kho so vuḍḍhapabbajito bhagavato etam atthaṃ ārocesi. || 4 || vigarahi buddho bhagavā : ananuechaviyaṃ moghapurisa ananulomikaṃ appatirūpaṃ assāmapakaṃ akappiyaṃ akaraṇiyaṃ. kathaṃ hi nāma tvaṃ moghapurisa pabbajito akappiye samādapessasi. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmanatesi : na bhikkhave pabbajitena akappiye samādapetabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhikkhave nahāpitapubbena khurabhaṇḍaṃ pariharitabbam. yo parihareyya, āpatti dukkaṭassā 'ti. || 5 || **37** ||

atha kho bhagavā Ātumāyaṃ yathābhirantaṃ vihari tvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudaṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Sāvattiyaṃ bahum phalakhādaniyaṃ ussannaṃ hoti. atha kho bhikkhūnaṃ etad ahosi : kiṃ nu kho bhagavatā phalakhādaniyaṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sabbaṃ phalakhādaniyaṃ ti. || 1 || **38** ||

tena kho pana samayena saṃghikāni bijāni puggalikāya bhūmiyā ropiyanti, puggalikāni bijāni saṃghikāya bhūmiyā ropiyanti. bhagavato etam atthaṃ ārocesum. saṃghikāni bhikkhave bijāni puggalikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbāni, puggalikāni bijāni saṃghikāya bhūmiyā ropitāni bhāgaṃ datvā paribhuñjitabbānīti. || 1 || **39** ||

tena kho pana samayena bhikkhūnaṃ kismiñci-kismiñci thāne kukkuccaṃ uppajjati : kiṃ nu kho bhagavatā anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesum. yaṃ bhikkhave mayā idaṃ na kappatīti appatikkhittaṃ, tañ ce akappiyaṃ anulometi kappiyaṃ paṭibāhati, taṃ vo na kappati. yaṃ bhikkhave mayā idaṃ na kappatīti appa-

ṭikkhittam, taṇ ce kappiyaṃ anulometi akappiyaṃ paṭibāhati, taṃ vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyaṃ anulometi kappiyaṃ paṭibāhati, taṃ vo na kappati. yaṃ bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyaṃ anulometi akappiyaṃ paṭibāhati, taṃ vo kappatīti. ||1||

atha kho bhikkhūnaṃ etad ahosi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam attham ārocesum. ||2|| yāvakālikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikkante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikkante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikkante na kappatīti. ||3||40||

bhesajjakkhāndhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānaṃ :

sāradike, vikāle pi, vasam, mūle, piṭṭhehi ca,
kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,|
cuṇṇam, cālīni, maṃsaṇ ca, añjanam, upapisanam,
añjanī, ucca-parutā, salākā, salākodhani,|
thavikam, bandhakam, suttham, muddhani telam, natthu ca,
natthukaraṇī, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,|
telapākesu, majjañ ca, atikkhitta-abbhañjanam,
tumbaṃ, sedam, sambhārañ ca, mahā-bhaṇṇodakam tathā,|
ḍakakoṭṭham, lohitañ ca, visāṇam, pādabbhañjanam,
5 pajjam, sattham, kasāvañ ca, tilakakka-kabalīkam,|

colam, sâsapakuttañ ca, dhûma-sakkharikâya ca,
 vaṇatelaṃ, vikâsikaṃ, vikatañ ca, paṭiggahaṃ,|
 gûthaṃ, karonto, loḷiñ ca, khâraṃ, muttahaṛitakî,
 gandhâ, virecanañ c'eva, acchâ, 'kaṭa-kaṭâkaṭaṃ,|
 paṭicchâdani-pabbhârâ, ârâmi, sattahena ca,
 guḷaṃ, muggaṃ, sovîrañ ca, sâmapâkâ, punâ pace,|
 punânuññâsi, dubbhikkhe, phalañ ca, tila-khâdani,
 purebhattaṃ, kâyaḍâho, nibbattañ ca, bhagundalaṃ,|
 vatthikammañ ca, Suppi ca, manussamamsam eva ca,
 10 hatthi, assâ, sunakho ca, ahi, sîha-vyaggha-dîpikaṃ,|
 accha-taracchamaṃsañ ca, paṭipâṭi ca, yâgu ca,
 taruṇaṃ aññâtra, guḷaṃ, Sunidh'-âvasathâgâraṃ,|
 Ambapâlî ca, Licchavî, Gaṇḍâ, Koṭi saccakathâ,
 uddissakatam, subhikkham punad eva paṭikkhipi,|
 megho, Yasojo, Meṇḍako ca, gorasaṃ pâtheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikâ, sâlukaṃ,|
 phârusakâ, ḍâka-piṭṭhaṃ, Âtumâyaṃ nahâpito,
 Sâvatthiyaṃ phala-bijaṃ, kasmiṃ ṭhâne ca, kâlîko 'ti.

MAHAVAGGA.

VII.

Tena समयेना buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana समयेना tiṃsamattā Pāṭheyyakā bhikkhū sabbe āra-
 ñṇakā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecivarikā Sāvattthiṃ gacchantā bhagavantam dassanāya upakattbhāya
 vassūpanāyikāya nāsakkhimsu Sāvattthiyaṃ vassūpanāyikaṃ
 sambhāvetum, antarā magge Sākete vassam upagacchimsu.
 te ukkaṇṭhitarūpā vassam vassimsu : āsanneva no bhagavā vi-
 harati ito chasu yojanesu na ca mayaṃ labhāma bhaga-
 vantam dassanāya 'ti. atha kho te bhikkhū vassam vutthā
 temāsaccayena kaṭāya pavāraṇāya deve vassante udakasamga-
 he udakacikkhale okapuṇṇehi cīvarehi kilantarūpā yena Sā-
 vatthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu. ||1|| āciṇṇam kho pan' etaṃ
 buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ
 paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca :
 kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci sam-
 aggā sammodamānā avivadamānā phāsukaṃ vassam va-
 sitha na ca piṇḍakena kilamittā 'ti. khamanīyaṃ bha-
 gavā, yāpanīyaṃ bhagavā, samaggā ca mayaṃ bhante sam-
 modamānā avivadamānā vassam vassimbā na ca piṇḍakena
 kilamimbā. idha mayaṃ bhante tiṃsamattā Pāṭheyyakā
 bhikkhū Sāvattthiṃ āgacchantā bhagavantam dassanāya upa-
 kattbhāya vassūpanāyikāya nāsakkhimhā Sāvattthiyaṃ vassū-
 panāyikaṃ sambhāvetum, antarā magge Sākete vassam upa-
 gacchimhā. te mayaṃ bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyā 'ti. atha kho mayam bhante vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhalle okapunnehi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhūnam kaṭhinam attharitam. atthatakaṭhinānam vo bhikkhave pañca kappissanti anāmantacāro asamādānacāro gaṇa-bhojanam yāvadatthacivaram yo ca tattha civaruppādo so nesam bhāvissati. atthatakaṭhinānam vo bhikkhave imāni pañca kappissanti. evaṇ ca pana bhikkhave kaṭhinam attharitaḍḍam : ||3|| vyattena bhikkhunā paṭibalena saṃgho nāpetabbo : suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. yadi saṃghassa pattakallam, saṃgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinam attharitam. esā ñatti. suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. saṃgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam attharitam. yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānam kaṭhinam attharitam so tuṇh' assa. yassa na kkhamati so bhāseyya. diṇnam idaṃ saṃghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam attharitam. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmiti. ||4|| evam kho bhikkhave atthataṃ hoti kaṭhinam, evam anattataṃ. kathaṇ ca bhikkhave anattataṃ hoti kaṭhinam. na ullikhitamattena atthataṃ hoti kaṭhinam, na dhovanamattena atthataṃ hoti kaṭhinam, na cīvaravīcāraṇamattena atth. h. k., na cchedanamattena atth. h. k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇamattena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇamattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k., na ovaddheyyakaraṇamattena atth. h. k., na kambalamaddanamattena atth. h. k., na nimittakatena atth. h. k., na parikathākatena atth. h. k., na kukkukatena atth. h. k., na sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na akappakatena atth. h. k., na aññatra saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-
kena atth. h. k., na aññatra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samaṇḍalikatena atth. h. k., na
aññatra puggalassa atthārā atth. h. kaṭṭhinam. sammā c' eva
atthataṃ hoti kaṭṭhinam tañ ce nissīmattho anumodati evam
pi anatthataṃ hoti kaṭṭhinam. evam kho bhikkhave anattha-
taṃ hoti kaṭṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti
kaṭṭhinam. ahatena atthataṃ hoti kaṭṭhinam, ahatakappena
atth. h. k., pilotikāya atth. h. k., pamsukūlena atth. h. k.,
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.
h. k., saṃghāṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-
ravāsakena atth. h. k., pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samaṇḍalikatena atth. h. k., pugga-
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭṭhi-
nam tañ ce sīmattho anumodati evam pi atthataṃ hoti kaṭṭhi-
nam. evam kho bhikkhave atthataṃ hoti kaṭṭhinam. ||6||

kathaṃ ca bhikkhave ubbhataṃ hoti kaṭṭhinam. atṭh' imā
bhikkhave mātikā kaṭṭhinassa ubbhārāya pakkamananti-
kā niṭṭhānantikā sannīṭṭhānantikā nāsanantikā savaṇantikā
āsāvaccchedikā sīmātikantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭṭhipo katacīvaram ādāya pakkamati na
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinu-
ddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati,
tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kā-
ressam na paccessan ti, so taṃ cīvaram kāreti. tassa bhi-
kkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthataka-
ṭṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam
hoti: n' ev' imaṃ cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro. bhikkhu attha-
takatṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa
evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti,
so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassa-
ti. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhi-
kkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti,
so bahisīmagato taṃ cīvaram kāreti, so katacīvaro suṇāti.

ubbhatam kira tasmiṃ āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmā-tikkantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imaṃ cīvaram kāressam na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti: ubbhatam kira tasmiṃ āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmā-tikkantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko . . . (= *ch. 2*; read vippakatacīvaraṃ ādāya *instead of* cīvaraṃ ādāya; *the* pakkamanantiko kāṭhinuddhāro *is omitted*.) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||4||

ādāyachakkaṃ nīṭṭhitam.

bhikkhu atthatakāṭhino vippakatacīvaraṃ samādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko . . . (= *ch. 3*; read vippakatacīvaraṃ samādāya *instead of* cīvaraṃ samādāya; *the* pakkamanantiko kāṭhinuddhāro *is omitted*.) . . . saha bhikkhūhi kāṭhinuddhāro. ||1||5||

samādāyachakkaṃ.

bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino cīvaraṃ ādāya pakkamati na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ

ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati anadhiṭṭhiteṇa, n' ev' assa hoti paccessan ti, na paṇ' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati anadhiṭṭhiteṇa, n' ev' assa hoti paccessan ti, na paṇ' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati anadhiṭṭhiteṇa, n' ev' assa hoti paccessan ti, na paṇ' assa hoti na paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3|| bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessan ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro suṇāti : ubbhaṭaṃ kira tasmaṃ āvāse kaṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaraṃ ādāya pakkamati paccessan ti, so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti sambhu-

ṇāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. || 4 || 6 ||

bhikkhu atthatakaṭhino cīvaraṃ samādaya pakkamati — pa — ādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ ādaya pakkamati — la — samādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ samādaya pakkamati . . . (= *ch. 6; read vippakatacīvaraṃ samādaya instead of cīvaraṃ ādaya.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 7 ||

ādayabhāṇavāraṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisīmago taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchiṇṇati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessaṃ ti, so bahisīmago taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessaṃ ti, tassa bahisī-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||3|| 8||

anāsādoḷasakaṃ nīṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. ||1|| bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessaṃ ti, so bahisīmagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissan ti, so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno nitṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti, tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhatam kaṭṭhinam idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro suṇāti : ubbhatam kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, tassa bahisimagatassa evaṃ hoti : idh' ev' imam cīvarāsam payirupāsissam na paccessan ti, so tam cīvarāsam payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āśāvacchediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno simātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāsāya pakkamati paccessan ti, so bahisimagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati, so tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āsādoḷasakam nitṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanṇīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kāṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kāṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kāṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nīṭṭhānantiko kāṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-

ṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsaṃ uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsaṃ upacchijjati. tassa bhikkhuno āśāvacchediko kaṭhinuddhāro. || 3 || 10 ||

karaṇīyadoḷasakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-
paṭivisaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū
pucchanti: kahaṃ tvam āvuso vassaṃ vuttho kattha ca te
cīvarapaṭiviso 'ti. so evaṃ vadeti: amukasmim āvāse vassaṃ
vuttho 'mhi tattha ca me cīvarapaṭiviso ti. te evaṃ vadanti:
gacchāvuso taṃ cīvaraṃ āhara, mayan te idha cīvaraṃ ka-
rissāmā 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati:
kahaṃ me āvuso cīvarapaṭiviso 'ti. te evaṃ vadanti: ayan
te āvuso cīvarapaṭiviso, kahaṃ gamissasīti. so evaṃ vadeti:
amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaraṃ
karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi,
mayan te idha cīvaraṃ karissāmā 'ti: tassa evaṃ hoti: idh'
ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ
kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhi-
kkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa
bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu attha-
takathino disaṃgamiko pakkamati — la — tassa bhikkhuno
nāsanantiko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino
disaṃgamiko pakkamati cīvarapaṭivisaṃ apacinayamāno . . .
ayan te āvuso cīvarapaṭiviso 'ti. so taṃ cīvaraṃ ādāya taṃ
āvāsaṃ gacchati, taṃ enaṃ antarā magge bhikkhū puccha-
nti: āvuso kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ
nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaraṃ ka-
rissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan
te idha cīvaraṃ karissāmā 'ti. tassa evaṃ hoti: idh' ev' imaṃ
cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti.

tassa bhikkhuno nittānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvaraṃ apacināyamāno . . . ayaṃ te āvuso cīvaraṇaṃ 'ti. so taṃ cīvaraṃ ādāya taṃ āvāsaṃ gacchati, tassa taṃ āvāsaṃ gacchantassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nittānantiko kaṭhinuddhāro . . . n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3||11||

apacinanavakaṃ nittāhitam.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaraṃ ādāya pakkamati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno nittānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannittānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessaṃ ti bahiddhā kaṭhinuddhāraṃ vitināmeti. tassa bhikkhuno si-

mâtikkantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuviḥāriko . . . paccessan ti. so bahisīmagato taṃ cīvaraṃ kāreti, so katacīvaro paccessaṃ paccessan ti sambhunaṭi kaṭhinuddhāraṃ. tassa bhikkhuno saba bhikkhūhi kaṭhinuddhāro. ||1||12||

phāsuviḥārapañcakaṃ niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhā dve apalibodhā. katame ca bhikkhave dve kaṭhinassa palibodhā. āvāsapalibodho ca cīvarapalibodho ca. kathaṇ ca bhikkhave āvāsapalibodho hoti. idha bhikkhave bhikkhu vassati vātasmiṃ āvāse sāpekkho vā pakkamati paccessan ti. evaṃ kho bhikkhave āvāsapalibodho hoti. kathaṇ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaraṃ akataṃ vā hoti vippakataṃ vā cīvarāsā vā anupacchinnā. evaṃ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhā. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhā. āvāsaapalibodho ca cīvaraapalibodho ca. kathaṇ ca bhikkhave āvāsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantenā muttena anapekkhena na paccessan ti. evaṃ kho bhikkhave āvāsaapalibodho hoti. kathaṇ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaraṃ kataṃ vā hoti natṭham vā vinatṭham vā daḍḍham vā cīvarāsā vā upacchinnā. evaṃ kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhā 'ti. ||2||13||

kaṭhinakkhandhakam sattamaṃ.

imamhi khandhake vatthu dōḷasa, peyyālamukhāni ekasataṃ atṭhārasa. tassa uddānaṃ :

tiṃsa Paṭṭheyyakā bhikkhū Sāket' ukkaṇṭhitā vasaṃ vassaṃ vutth' okapuṇṇehi agamaṃ jīnadassanaṃ |
idaṃ vatthum kaṭhinassa, kappiyaṃ ti ca pañcakā :
anāmantā asaṃnācārā tath' eva gaṇabhojanaṃ |
yāvudatthaṇ ca uppādo atthataṇaṃ bhavissati.
ñatti ev' atthataṇ c' eva, evaṇ c' eva anattatam. |
ullikhi dhovanā c' eva vicāraṇaṃ ca chedanam
bandhan' ovatti kaṇḍu ca dāhikamm'-ānuvātikā |

- paribhaṇḍaṃ ovaṭṭeyyaṃ maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātīreke sañchinnena samaṇḍali
 na aññatra puggalā, sammā nissīmaṭṭho anumodati, |
 kaṭṭhinam anattatam hoti evaṃ buddhena desitam.
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticivarena ca |
 pañcake vātīreke vā chinna-samaṇḍalīkate
 puggalass' atthārā, sammā sīmaṭṭho anumodati. |
 evaṃ kaṭṭhinattharaṇaṃ. ubbhārass' atṭha mātikā :
 10 pakkamananti niṭṭhānaṃ sannitṭhānañ ca nāsaṇaṃ |
 savanaṃ āsāvachchedi sīmā saubbhār' atṭhamī.
 katacivaram ādāya na paccessaṇ ti gacchati, |
 tassa taṃ kaṭṭhinuddhāro hoti pakkamanantiko.
 ādāya cīvaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti niṭṭhāne kaṭṭhinuddhāro.
 ādāya nissīmaṃ n' eva na paccessaṇ timānaso |
 tassa taṃ kaṭṭhinuddhāro sannitṭhānantiko bhavē.
 ādāya cīvaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessaṇ ti kayiraṃ tassa nassati,
 15 tassa taṃ kaṭṭhinuddhāro bhavati nāsanantiko. |
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ
 cīvarakato suṇāti ubbhatam kaṭṭhinam taṃ, |
 tassa taṃ kaṭṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ |
 katacīvaro bahiddhā nāmeti kaṭṭhinuddhāram,
 tassa taṃ kaṭṭhinuddhāro sīmātikkantiko bhavē. |
 ādāya yāti paccessaṃ bahi kāreti cīvaraṃ
 katacīvaro paccessaṃ sambhoti kaṭṭhinuddhāram, |
 tassa taṃ kaṭṭhinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati. |
 pakkamanantikā n' atthi chaccā vipakatā gati.
 ādāya nissīmagataṃ kāressaṃ iti jāyati |
 niṭṭhānaṃ sannitṭhānañ ca nāsanañ ca ime tayo.
 ādāya na paccessaṇ ti bahisīme karomiti |
 niṭṭhānaṃ sannitṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.
 anadhiṭṭhitena n' ev' assa hetṭhā tiṇi nayā vidhi. |

ādāya yāti paccessaṃ bahisime karomiti
 na paccessaṃ ti kâreti, niṭṭhāne kaṭhinuddhāro |
 sannīṭṭhānaṃ nāsanañ ca savana-sīmātikkaṃ
 25 saha bhikkhūhi jāyetha, evaṃ pannarasaṃ gati. |
 samādāya, vippakatā, samādāya punā tathā,
 ime te caturo vārā sabbe pannarasa vidhi. |
 anāsāya ca, āsāya, karaṇīyo ca te tayo,
 nayato taṃ vijāneyya tayo dvādasa-dvādasa. |
 apacinanā nav' ettha, phāsu pañcavidhā taṃ,
 palibodh'-āpalibodhā, uddānaṃ nayato katan ti.

MAHAVAḠGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phītā ca bahujaṇā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgārasatāni satta ca kūtāgārāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharāṇisahassāni satta ca pokkharāṇisatāni satta ca pokkharāṇiyo. Ambapālikā gaṇikā abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattiṃ gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. || 1 || atha kho Rājagahako negamo Vesālīṃ agamāsi kenacid eva karaṇiyeṇa. addasa kho Rājagahako negamo Vesālīṃ iddhaṃ ca phitaṃ ca bahujaṇaṃ ākiṇṇamanussaṃ subhikkhaṃ ca satta ca pāsādasahassāni . . . satta ca pokkharāṇiyo Ambapālīṃ ca gaṇikaṃ abhirūpaṃ dassaniyaṃ pāsādikaṃ . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesālīyaṃ taṃ karaṇiyaṃ tiretvā punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phītā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vuṭṭhāpeyyāma 'ti. tena hi bhaṇe tādisiṃ kumārīṃ jānāhi yaṃ tumhe gaṇikaṃ vuṭṭhāpeyyāthā 'ti. || 2 || tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassaniyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā, atha kho Rājagahako negamo Sālavatiṃ kumārīṃ

gaṇikaṃ vuṭṭhāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahosi nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paṭisatena ca rattiṃ gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahosi. atha kho Sālavatīyā gaṇikāya etad ahosi: itthi kho gabbhinī purisānaṃ amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyan ti. atha kho Sālavatī gaṇikā dovārikaṃ āṇāpesi: mā bhaṇe dovārika koci puriso pāvisi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākaṃ anvāya puttāṃ vijāyi. atha kho Sālavatī gaṇikā dāsiṃ āṇāpesi: handa je imaṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍehīti. evaṃ ayye 'ti kho sā dāsi Sālavatīyā gaṇikāya paṭisunitvā taṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupaṭṭhānaṃ gacchanto addasa taṃ dāraṃ kakehi samparikiṇṇaṃ, disvāna manusse pucchi kiṃ etaṃ bhaṇe kakehi samparikiṇṇaṃ ti. dāraṃ devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe taṃ dāraṃ amhākaṃ antepuraṃ netvā dhātinaṃ dettha possetu ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunitvā taṃ dāraṃ Abhayassa rājakumārassa antepuraṃ netvā dhātinaṃ adamsu posethā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akāṃsu, kumārena posāpito 'ti Komārabhacco 'ti nāmaṃ akāṃsu. ||4||

atha kho Jivako Komārabhacco na cirass' eva viññu-taṃ pāpuṇi. atha kho Jivako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca: kā me deva mātā ko pitā 'ti. ahaṃ pi kho te bhaṇe Jivaka mātaraṃ na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jivakassa Komārabhaccassa etad ahosi: imāni kho rājakuḷāni na sukarāni asippena upajīvitum. yaṃ nūnāhaṃ sippaṃ sikkheyyan ti. tena kho pana samayena Takkaṣilāyaṃ disāpāmoḃkko vejjo paṭivasati. ||5|| atha kho Jivako Komārabhacco Abhayaṃ rājakumāraṃ anāpucchā yena Takkaṣilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasamkama, upasamkamitvā taṃ vejjaṃ etad avoca: icchāṃ' ahaṃ ācariya sippaṃ sikkhitun ti. tena hi bhaṇe Jīvaka sikkhassū 'ti. atha kho Jīvako Komārabhacco bahuṃ ca gaṇhāti lahuṃ ca gaṇhāti sutthūṃ ca upadhāreti gahitaṃ c' assa na pamussati. atha kho Jīvakassa Komārabhaccassa sattannaṃ vassānaṃ accayena etad ahosi: ahaṃ kho bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutthūṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkama, upasamkamitvā taṃ vejjaṃ etad avoca: ahaṃ kho ācariya bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutthūṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhaṇe Jīvaka khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharā 'ti. evaṃ ācariyā 'ti kho Jīvako Komārabhacco tassa vejjaṃ paṭisunivā khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto na kiñci abhesajjaṃ addasa. atha kho Jīvako Komārabhacco yena so vejjo ten' upasamkama, upasamkamitvā taṃ vejjaṃ etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanaṃ, na kiñci abhesajjaṃ addasan ti. sikkhito 'si bhaṇe Jīvaka, ahaṃ te ettakaṃ jivikāyā 'ti Jīvakassa Komārabhaccassa parittaṃ pātheyyaṃ pādāsi. ||7||

atha kho Jīvako Komārabhacco taṃ parittaṃ pātheyyaṃ ādāya yena Rājagahaṃ tena pakkāmi. atha kho Jīvakassa Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jīvakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantūṃ, yaṃ nūnāhaṃ pātheyyaṃ pariyeseyyaṃ ti. tena kho pana samayena Sākete setthibharyāya sattavassiko sīsābādho hoti, bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātūṃ, bahuṃ hiraññaṃ ādāya agamaṃsu. atha kho Jīvako Komārabhacco Sāketam pavisitvā manusse pucchi: ko bhaṇe gilāno kaṃ tikicchāmi. etissā ācariya setthibharyāya

sattavassiko sīsābādho, gaccha ācariya setṭhibhāriyaṃ tiki-
 cchāhīti. ||8|| atha kho Jīvako Komārabhacco yena setṭhissa
 gahapatissa nivesanaṃ ten' upasaṃkamaṃ, upasaṃkamitvā
 dovārikaṃ ānāpesi: gaccha bhāṇe dovārika, setṭhibhāriyāya
 pāvada, vejjo ayye āgato so taṃ datṭhukāmo 'ti. evaṃ
 ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa paṭi-
 sunītvā yena setṭhibhāriyā ten' upasaṃkamaṃ, upasaṃkamitvā
 setṭhibhāriyaṃ etad avoca: vejjo ayye āgato so taṃ datṭhu-
 kāmo 'ti. kīdiso bhāṇe dovārika vejjo 'ti. daharako ayye
 'ti. alaṃ bhāṇe dovārika, kiṃ me daharako vejjo karissati.
 bahū mahantā-mahantā disāpāmoḁkhā vejjā āgantvā nāsa-
 kkhimsu ārogaṃ kātuṃ, bahuṃ hiraññaṃ ādāya agamaṃsū 'ti.
 ||9|| atha kho so dovāriko yena Jīvako Komārabhacco ten'
 upasaṃkamaṃ, upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad
 avoca: setṭhibhāriyā ācariya evaṃ āha: alaṃ bhāṇe dovārika
 . . . agamaṃsū 'ti. gaccha bhāṇe dovārika, setṭhibhāriyāya
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,
 yadā ārogaṃ ahosi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsitī.
 evaṃ ācariyā 'ti kho so dovāriko Jīvakassa Komārabhaccassa
 paṭisunītvā yena setṭhibhāriyā ten' upasaṃkamaṃ, upasaṃ-
 kamitvā setṭhibhāriyaṃ etad avoca: vejjo ayye evaṃ āha
 . . . taṃ dajjeyyāsitī. tena hi bhāṇe dovārika vejjo āgacch-
 atū 'ti. evaṃ ayye 'ti kho so dovāriko setṭhibhāriyāya
 paṭisunītvā yena Jīvako Komārabhacco ten' upasaṃkamaṃ,
 upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad avoca: setṭhi-
 bhāriyā taṃ ācariya pakkosatīti. ||10|| atha kho Jīvako
 Komārabhacco yena setṭhibhāriyā ten' upasaṃkamaṃ, upasaṃ-
 kamitvā setṭhibhāriyāya vikāraṃ sallakkhetvā setṭhibhāriyaṃ
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho
 setṭhibhāriyā Jīvakassa Komārabhaccassa pasataṃ sappiṃ
 dāpesi. atha kho Jīvako Komārabhacco taṃ pasataṃ sappiṃ
 nānābhesajjehi nippacitvā setṭhibhāriyaṃ mañcake uttānaṃ
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto
 dinnāṃ mukhato ggacchi. atha kho setṭhibhāriyā paṭiggahe
 nuṭṭhuhitvā dāsiṃ ānāpesi: handa je imaṃ sappiṃ picunā
 gaṇhāhīti. ||11|| atha kho Jīvakassa Komārabhaccassa etad
 aho: acchariyaṃ yāva lūkhāyaṃ gharañi yatra hi nāma
 imaṃ chaḍḍanīyadhammaṃ sappiṃ picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho seṭṭhibhariyā Jivakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya agārikā nāma upajānāṃ' etassa saṃyamassa, varaṃ etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padīpakaraṇe vā āsittāṃ. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissatīti. || 12 || atha kho Jivako Komārabhacco seṭṭhibhariyāya sattavassikaṃ sisābādhaṃ eken' eva natthukammena apakāddhi. atha kho seṭṭhibhariyā ārogā samānā Jivakassa Komārabhaccassa cattāri sahasāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, sunisā sassū me ārogā ṭhitā 'ti cattāri sahasāni pādāsi, seṭṭhi gahapati bhariyā me ārogā ṭhitā 'ti cattāri sahasāni pādāsi dāsaṃ ca dāsiṃ ca assarathaṃ ca. atha kho Jivako Komārabhacco tāni soḷasa sahasāni ādāya dāsaṃ ca dāsiṃ ca assarathaṃ ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhaya rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idāṃ me deva paṭhamakammaṃ soḷasa sahasāni dāso ca dāsi ca assaratho ca, paṭiganhātu me devo posāvanikaṃ ti. alaṃ bhaṇe Jivaka tuyh' eva hotu, amhākañ ñeva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisūnitvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi: || 13 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādho hoti, sātakā lohiteṇa makkhiyanti. deviyo disvā uppaṇḍenti utunī dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijāyissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyo Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayhaṃ kho bhaṇe Abhaya tādiso ābādho : sātakā lohiteṇa makkhiyanti, deviyo maṃ disvā uppaṇḍenti . . . vijāyissatīti. iṅgha bhaṇe Abhaya tādisaṃ vejjaṃ jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jivako vejjo taruṇo bhadraḥ, so devaṃ tikicchissatīti. tena hi bhaṇe Abhaya

Jivakaṃ vejjaṃ āṇapehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jivakaṃ Komārabhaccaṃ āṇapesi : gaccha bhaṇe Jivaka rājānaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunīvā nakhena bhesajjaṃ ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ābādhaṃ deva passāma 'ti. atha kho Jivako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisāraṃ bhagandalābādhaṃ eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthisatāni sabbālaṃkāraṃ bhūṣāpetvā omuñcāpetvā puñjaṃ kārapetvā Jivakaṃ Komārabhaccaṃ etad avoca : etaṃ bhaṇe Jivaka pañcannaṃ itthisatānaṃ sabbālaṃkāraṃ tuyhaṃ hotū 'ti. alaṃ deva adhikāraṃ me devo saratū 'ti. tena hi bhaṇe Jivaka maṃ upatṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā 'ti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisāraṃ paccassosi. ||15||

tena kho pana samayena Rājagahakassa setṭhissa sattavassiko sīsābādho hoti, bahū mahantā-mahantā disāpamokkhā vejja āgantvā nāsakkhiṃsu ārogaṃ kātun, bahuṃ hiraññaṃ ādāya agamaṃsu. api ca vejjeḥi paccakkhāto hoti, ekacce vejja evaṃ āhaṃsu : pañcamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayaṃ kho setṭhi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjeḥi paccakkhāto, ekacce vejja evaṃ āhaṃsu : pañcamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ setṭhi gahapati kālāṃ karissatīti, ayaṃ ca rañño Jivako vejjo taruṇo bhadraḥko, yaṃ nūna mayaṃ rājānaṃ Jivakaṃ vejjaṃ yācēyyāma setṭhuṃ gahapatiṃ tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ayaṃ deva setṭhi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjeḥi paccakkhāto . . . karissatīti. sādhu deva Jivakaṃ vejjaṃ āṇāpetu setṭhiṃ gahapatiṃ

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhane Jivaka seṭṭhiṃ gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā yena seṭṭhi gahapati ten' upasaṃkami, upasaṃkamitvā seṭṭhissa gahapatissa vikāraṃ sallakkhetvā seṭṭhiṃ gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kiṃ me assa deyyadhammo 'ti. sabbhaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. ||17|| sakkhissasi pana tvaṃ gahapati ekena passena satta māse nipajjitun ti. sakkom' āhaṃ ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvaṃ gahapati dutiyena passena satta māse nipajjitun ti. sakkom' āhaṃ ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvaṃ gahapati uttāno satta māse nipajjitun ti. sakkom' āhaṃ ācariya uttāno satta māse nipajjitun ti. atha kho Jivako Komārabhacco seṭṭhiṃ gahapatiṃ mañcake nipajjāpetvā mañcake sambandhitvā sisacchaviṃ upphāletvā sibbinīṃ vināmetvā dve paṇake nīharitvā janassa dassesi : passath' ayyo ime dve paṇake ekaṃ khuddakaṃ ekaṃ mahallakaṃ. ye te ācariyā evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti teh' āyaṃ mahallako paṇako diṭṭho, pañcamāṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, suditṭho tehi ācariyehi. ye te ācariyā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti teh' āyaṃ khuddako paṇako diṭṭho, sattamaṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, suditṭho tehi ācariyehi, sibbinīṃ sampaṭipādetvā sisacchaviṃ sibbetvā ālepaṃ adāsi. ||18|| atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' āhaṃ ācariya ekena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīṃ, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nipajjitun ti. tena hi tvaṃ gahapati dutiyena passena satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunin, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvaṃ gahapati uttāno satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jivakaṃ Komārabhaccaṃ etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunin, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyaṃ ettakam pi tvaṃ na nipajjeyyāsi, api ca paṭigaco' ova mayā ñāto tihi sattāhehi seṭṭhi gahapati ārogo bhavissatīti. uttāhehi gahapati ārogo 'si, jānāhi kiṃ me deyya-dhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvaṃ sabbaṃ sāpateyyaṃ adāsi mā ca me dāso, rañño satasahassaṃ dehi mayhaṃ sata-sahassan ti. atha kho seṭṭhi gahapati ārogo samāno rañño satasahassaṃ adāsi Jivakassa Komārabhaccassa satasahas-
sam. ||20||

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhacikāya kilantassa antagaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo. so tena kiso hoti lūkho dubbaṇṇo uppaṇḍuppa-ṇḍukajāto dhamanisanthatagatto. atha kho Bārāṇaseyya-kassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, so tena kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍu-kajāto dhamanisanthatagatto. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jivakaṃ vejjāṃ yāceyyaṃ puttāṃ me tiki-cchitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkamaṃ, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthatagatto. sādhu devo Jivakaṃ

vejjaṃ ānāpetu puttā me tikicchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhāṇe Jivaka Bārāṇasīṃ gantvā Bārāṇaseyyakaṃ setṭhiputtaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā Bārāṇasīṃ gantvā yena Bārāṇaseyyako setṭhiputto 'ten' upasaṃkami, upasaṃkamitvā Bārāṇaseyyakassa setṭhiputtassa vikāraṃ sallakkhetvā janāṃ ussāretvā tirokaraṇiyaṃ parikkhipitvā thambhe ubbandhitvā bhariyaṃ purato ṭhapetvā udaracchaviṃ upphāletvā antagaṇṭhiṃ nīharitvā bhariyāya dassesi passa te sāmikassa ābādhaṃ, iminā yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paḡuṇo, imināyaṃ kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti, antagaṇṭhiṃ vinivēṭhetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako setṭhiputto na cirass' eva ārogo ahoṣi. atha kho Bārāṇaseyyako setṭhi putto me ārogo ṭhito 'ti Jivakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jivako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punad eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pujjotassa paṇḍurogābādho hoti. bahū mahantā - mahantā disāpāmekkhā vejja āgantvā nāsakkhimsu ārogaṃ kātum, bahuṃ hiraññaṃ ādāya agamaṃsu. atha kho rājā Pujjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtaṃ pāhesi : mayhaṃ kho tādiso ābādho, sādhu devo Jivakaṃ vejjaṃ ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jivakaṃ Komārabhaccaṃ ānāpesi : gaccha bhāṇe Jivaka Ujjenīṃ gantvā rājānaṃ Pujjotaṃ tikicchāhīti. evaṃ devā 'ti kho Jivako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunītvā Ujjenīṃ gantvā yena rājā Pujjoto 'ten' upasaṃkami, upasaṃkamitvā rañño Pujjotassa vikāraṃ sallakkhetvā rājānaṃ Pujjotaṃ etad avoca : ||23|| sappiṃ deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jivaka yaṃ te sakkā vinā sappinā ārogaṃ kātum taṃ karohi, jegucchaṃ me sappi paṭikkūlan ti. atha kho Jivakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso âbādho na sakkā vinā sappinā ārogam kâṭum. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasāvavaṇṇaṃ kasāvagundhaṃ kasāvarasaṃ ti. atha kho Jivako Komārabhacco nānābhesajjehi sappiṃ nippaci kasāvavaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ. atha kho Jivakassa Komārabhaccassa etad ahosi : imassa kho rañño sappi pītaṃ pariṇāmentam uddekaṃ dassati. caṇḍ' āyaṃ rājā ghâtāpeyyāsi maṃ. yaṃ nūnāhaṃ paṭigace' eva āpuccheyyan ti. atha kho Jivako Komārabhacco yena rājā Pajjoto ten' upasaṃkami, upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca : ||24|| mayam kho deva vejjā nāma tādīsena muhuttēna mûlāni uddharāma bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu ca ānāpetu : yena vāhanena Jivako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca dvāresu ca ānāpesi : yena vāhanena Jivako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. tena kho pana samayena rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsaya-janikā hoti. atha kho Jivako Komārabhacco rañño Pajjotassa sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jivako Komārabhacco rājānaṃ Pajjotaṃ sappiṃ pāyevā hatthisālaṃ gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati. || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ pariṇāmentam uddekaṃ adāsi. atha kho rājā Pajjoto manusse etad avoca : dutṭhena bhaṇe Jivakena sappiṃ pāyito 'mhi. tena hi bhaṇe Jivakaṃ vejjam vicinathā 'ti. Bhaddavatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena kho pana samayena rañño Pajjotassa Kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā Pajjoto Kākaṃ dāsam ānāpesi : gaccha bhaṇe Kāka Jivakaṃ vejjam nivatte. i rājā taṃ ācariya nivattāpetīti. ete kho bhaṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭiggahesīti. ||26|| atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ aṭṭarā magge Kosambiyaṃ sambhāvesi pātarāsaṃ karon-tam. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad

avoca : rājā taṃ ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bluñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alaṃ ācariya raññ' amhi āṇatto : ete kho bhaṇe Kāka vejja nāma bahumāyā mā c' assa kiñci paṭiggaheṣīti. tena kho pana samayena Jivako Komārabhacco nakkena bhesajjaṃ olum-petvā āmalakaṃ ca khādāti pāṇiyaṃ ca pivāti. atha kho Jivako Komārabhacco Kākaṃ dāsaṃ etad avoca : handa bhaṇe Kāka āmalakaṃ ca khāda pāṇiyaṃ ca pivassū 'ti. || 27 || atha kho Kāko dāso ayaṃ kho vejjo āmalakaṃ ca khādāti pāṇiyaṃ ca pivāti, na arahati kiñci pāpakaṃ hotuṃ ti upaḍḍhāmalakaṃ ca khādi pāṇiyaṃ ca apāyi. tassa taṃ upaḍḍhāmalakaṃ khādayitaṃ tatth' eva nicchāresi. atha kho Kāko dāso Jivakaṃ Komārabhaccaṃ etad avoca : atthi me ācariya jivitaṃ ti. mā bhaṇe Kāka bhāyi, tvaṃ c' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivattāmīti Bhaddavatikaṃ batthinikaṃ Kākassa niyyādetvā yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena rājā Māgadho Senīyo Bimbisāro ten' upa-saṃkamaṃ, upasaṃkamitvā rañño Māgadhasa Seniyassa Bim-bisārassa etaṃ atthaṃ ārocesi. suṭṭhu bhaṇe Jivaka akāsi yaṃ pi na nivatto, caṇḍo so rājā ghātāpeyyāsi 'an ti. || 28 || atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santiko dūtaṃ pāhesi, āgacchatu Jivako varaṃ dassāmi-ti. alaṃ ayyo adhikāraṃ me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakaṃ dussayugaṃ uppannaṃ hoti bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahasānaṃ bahunnaṃ dussayugasatasahasānaṃ aggaṃ ca setthaṃ ca mokkhaṃ ca uttamaṃ ca pavaraṃ ca. atha kho rājā Pajjoto taṃ Siveyyakaṃ dussayugaṃ Jivakassa Komāra-bhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahoṣi : idaṃ kho me Siveyyakaṃ dussayugaṃ rañña Pajjotena pahitaṃ bahunnaṃ dussānaṃ . . . pavaraṃ ca, na yimaṃ añño koci paccārahati aññatra tena bhagavatā arahatā sammā-sambuddhena rañña vā Māgadhena Seniyena Bimbisārenā 'ti. || 29 ||

tena kho pana samayena bhagavato kāyo dosābhisantaṃ hoti. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. atha kho āyasmā Ānando yena Jivako Komārabhacco ten' upasamkami, upasamkamitvā Jivakam Komārabhaccam etad avoca : dosābhisanno kho āvuso Jivaka tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. tena hi bhante Ānanda bhagavato kāyam katipāham sinehethā 'ti. atha kho āyasmā Ānando bhagavato kāyam katipāham sinehetvā yena Jivako Komārabhacco ten' upasamkami, upasamkamitvā Jivakam Komārabhaccam etad avoca : siniddho kho āvuso Jivaka tathāgatassa kāyo, yassa dāni kalam maññasīti. ||30|| atha kho Jivakassa Komārabhaccassa etad ahosi : na kho me tam paṭirūpaṃ yo 'ham bhagavato oḷārikam virecanam dadeyyan ti, tiṇi uppalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkami, upasamkamitvā ekam uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā paṭhamam uppalahattham upasiṅghatu, idaṃ bhagavantam dasakkhattum virecessatīti. dutiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā dutiyam uppalahattham upasiṅghatu, idaṃ bhagavantam dasakkhattum virecessatīti. tatiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā tatiyam uppalahattham upasiṅghatu, idaṃ bhagavantam dasakkhattum virecessatīti, evaṃ bhagavato samatimsāya virecanam bhavissatīti. atha kho Jivako Komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||31|| atha kho Jivakassa Komārabhaccassa bhi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato samatimsāya virecanam dinnam. dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessati, ekūnatimsakkhattum bhagavantam virecessati, api ca bhagavā viritto nahāyissati, nahātam bhagavantam sakīṇi virecessati, evaṃ bhagavato samatimsāya virecanam bhavissatīti. atha kho bhagavā Jivakassa Komārabhaccassa cetasā cetoparivitakkaṃ, aññāya āyasmantaṃ Ānandaṃ āmantesi : idhānanda Jivakassa Komārabhaccassa bhi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. tena h' Ānanda uṇhodakam paṭiyādetthā 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunitvā uṇho-

dakam puṭiyādesi. ||32|| atha kho Jivako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : viritto bhante bhagavā 'ti. viritto 'mhi Jivakā 'ti. idha mayham bhante bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uphodakam nahāyi, nahātam bhagavantam sakim virecesi, evaṃ bhagavato samatimeāya virecanam ahosi. atha kho Jivako Komārabhacco bhagavantam etad avoca : yāva bhante bhagavato kāyo pakatatto hoti, alam yūsapiṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahosi. ||33||

atha kho Jivako Komārabhacco tam Sivoyyakam dussayugam ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ekāham bhante bhagavantam varam yācāmiti. atikkantavarā kho Jivaka tathāgatā 'ti. yam ca bhante kappati yam ca anavajjan ti. vadehi Jivakā 'ti. bhagavā bhante paṃsukūliko bhikkhusamgho ca. idaṃ me bhante Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasa-hassānam aggam ca setṭham ca mokkham ca uttamaṃ ca pavaram ca. paṭiganhātu me bhante bhagavā Siveyyakam dussayugam bhikkhusamghassa ca gahapaticivaram anujānātū 'ti. paṭiggahesi bhagavā Siveyyakam dussayugam. atha kho bhagavā Jivakam Komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||34|| atha kho bhagavā etasmiṃ nidāno dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave gahapaticivaram. yo icchatī paṃsukūliko hotu, yo icchatī gahapaticivaram sādīyatu. itaritarena p'āham bhikkhave santuttāmi vaṇṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosūṃ kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticivaraṃ anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāraṇ ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāraṇ ti. kojavaṃ uppannaṃ hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kāsikarājā Jivakassa Komārabhaccassa aḍḍhakāsikaṃ kambalaṃ pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jivako Komārabhacco taṃ aḍḍhakāsikaṃ kambalaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jivako Komārabhacco bhagavantam etad avoca : ayaṃ me bhante aḍḍhakāsiko kambalo Kāsiraññā pahito upaḍḍhakāsinaṃ khamamāno. paṭigaṇhātu me bhante bhagavā kambalaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahehi bhagavā kambalaṃ. atha kho bhagavā Jivakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nīdāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave kambalaṇ ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnaṃ etad aho : kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sānaṃ bhaṅgaṇ ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticivaraṃ sādīyanti, te kukkuccāyantā paṃsukūlaṃ na sādīyanti ekaṃ yeva bhagavatā cīvaraṃ anuññātaṃ na dve 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. . anujānāmi bhikkhave gahapaticīvaraṃ sādīyantena paṃsukūlaṃ pi sādītum, tadubhayena p' āhaṃ bhikkhave santutṭhiṃ vaṇṇemīti. ||2||3||

tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū nāgamaṃsu. ye te bhikkhū susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū nāgamaṃsu te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe nāgamitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave nāgamentānaṃ nākāmā bhāgaṃ dātun ti. ||1|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū āgamaṃsu. ye te bhikkhū susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū āgamaṃsu te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na okkamitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave āgamentānaṃ akāmā bhāgaṃ dātun ti. ||2|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. ekacce bhikkhū paṭhamaṃ susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū pacchā okkamīṃsu. ye te bhikkhū paṭhamaṃ susānaṃ okkamīṃsu paṃsukūlāya te paṃsukūlāni labhiṃsu, ye te bhikkhū pacchā okkamīṃsu te na labhiṃsu, te evaṃ āhaṃsu : amhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe pacchā okkamitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pacchā okkantānaṃ nākāmā bhāgaṃ dātun ti. ||3|| tena kho pana samayena sambahulā bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te sadiṣā susānaṃ okkamīṃsu paṃsukūlāya, ekacce bhikkhū paṃsukūlāni labhiṃsu, ekacce bhikkhū na

labhiṃsu. ye te bhikkhū na labhiṃsu te evaṃ āhaṃsu :
 ambhākaṃ pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na
 mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na
 labhitthā 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi
 bhikkhave sadisaṇaṃ okkantānaṃ akāmaṃ bhāgaṃ dātun ti.
 ||4|| tena kho pana samayena sambahulā bhikkhū Kosalesu
 janapadesu addhānamaggapaṭipannā honti. te katikaṃ katvā
 susānaṃ okkamimṃsu paṃsukūlāya, ekacce bhikkhū paṃsukū-
 lāni labhiṃsu, ekacce bhikkhū na labhiṃsu. ye te bhikkhū
 na labhiṃsu te evaṃ āhaṃsu : ambhākaṃ pi āvuso bhāgaṃ
 dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ
 bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato
 etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave katikaṃ katvā
 okkantānaṃ akāmaṃ bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya
 āramaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭi-
 haranti, cīvaraṃ parittaṃ uppajjati. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcaḥ' āgehi
 samannāgataṃ bhikkhuṃ cīvara-paṭiggāhakaṃ samma-
 nnituṃ : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ
 gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ
 gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana
 bhikkhave sammannitabbo : paṭhamam bhikkhu yācitabbo,
 yācitvā vyattena bhikkhunā paṭibalena saṃgho ūāpetabbo :
 suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ
 saṃgho itthannāmaṃ bhikkhuṃ cīvara-paṭiggāhakaṃ samma-
 nneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho
 itthannāmaṃ bhikkhuṃ cīvara-paṭiggāhakaṃ sammannati.
 yassāyasmato khamati itthannāmassa bhikkhuno cīvara-
 paṭiggāhakassa sammuti, so tuṇh' assa, yassa na khamati
 so bhāseyya. sammato saṃghena itthannāmo bhikkhu cī-
 vara-paṭiggāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ
 etaṃ dhārayāmiti. „2||5||

tena kho pana samayena cīvara-paṭiggāhakaḥ bhikkhū cīva-
 raṃ paṭiggahetvā tatth' eva ujjhitvā pakkamanti, cīvaraṃ
 nassati. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi

bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ cīvaranidāhakaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya nihatānīhitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācītabbo, yācītvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvaranidāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvaranidāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakaṃ sammuti so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhakaṃ bhikkhū maṇḍapo pi rukkhamaṇḍale pi nimbakose pi cīvaraṃ nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave bhaṇḍāgāraṃ sammannitum yaṃ saṃgho ākaṅkhati vihāraṃ vā aḍḍhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. ||1|| evaṃ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ bhaṇḍāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ aguttaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ bhaṇḍāgārikaṃ sammannitum: yo na chandāgatiṃ gaccheyya . . . na bhayāgatiṃ gaccheyya guttāguttaṃ ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo —la— sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū
 bhaṇḍāgarikaṃ vuṭṭhāpenti. bhagavato etaṃ atthaṃ āro-
 cesuṃ. na bhikkhave bhaṇḍāgariko vuṭṭhāpetabbo. yo
 vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ
 ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ ti.
 tena kho pana samayena sabbo saṃgho cīvaraṃ bhājento
 kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave pañcah' aṅgehi samannāgataṃ bhikkhuṃ
 cīvarabhājakam sammannituṃ yo na chandāgatiṃ ga-
 cceheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitaṃ ca
 jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu cīvarabhājako.
 khamati saṃghassa, tasmā tuṃhī, evaṃ etaṃ dhārayāmiti.
 ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi:
 kathaṃ nu kho cīvaraṃ bhājetabban ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamam uccinitvā
 tulayitvā vaṇṇavaṇṇam katvā bhikkhū gaṇetvā vaggaṃ
 bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvara-
 bhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho sāma-
 ñerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmañerānaṃ upa-
 dḍhapatiṃsaṃ dātun ti. ||2|| tena kho pana samayena
 aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave utta-
 rantassa sakam bhāgaṃ dātun ti. tena kho pana samayena
 aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe
 dinne atirekabhāgaṃ dātun ti. ||3|| atha kho cīvarabhāja-
 kānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvarapaṭi-
 viso dātabbo āgaṇapāṭipāṭiyā nu kho udāhu yathāvuddhan
 ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbannaṃ hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha rajanāni mūlarajanaṃ khandharajanaṃ tacarajanaṃ patta-
 rajanaṃ puppharajanaṃ phalarajanaṃ ti. ||1|| tena kho pana
 samayena bhikkhū situnnakāya cīvaram rajanti, cīvaram
 duggandhaṃ hoti. bhagavato etam atthaṃ ārocesuṃ.
 anujānāmi bhikkhave rajanaṃ pacituṃ cullārajanakumbhin
 ti. rajanaṃ uttariyati. anujānāmi bhikkhave uttarāḷumpam
 bandhituṃ ti. tena kho pana samayena bhikkhū na jānanti
 rajanaṃ pukkaṃ vā apakkaṃ vā. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave udaye vā nakhapitṭhikāya
 vā thevakaṃ dātun ti. ||2|| tena kho pana samayena bhi-
 kkhū rajanaṃ oropentā kumbhiṃ āvajjanti, kumbhī bhijjati.
 bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave
 rajanaṃ uḷuṅkaṃ daṇḍakathālikan ti. tena kho pana sama-
 yena bhikkhūnaṃ rajanabhājanaṃ na samvijjati. bhagavato
 etam atthaṃ ārocesuṃ. anujānāmi bhikkhave rajanako-
 lambaṃ rajanaghaṭan ti. tena kho pana samayena bhikkhū
 pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati.
 bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave
 rajanadoḷikan ti. ||3|| **10** ||

tena kho pana samayena bhikkhū chamāya cīvaram pattha-
 ranti, cīvaram paṃsukitaṃ hoti. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave tiṇasanthārakan ti. tiṇa-
 santhārako upacikāhi khajjati. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave cīvaravaṃsaṃ cīvararajjun
 ti. majjhena laggenti, rajanaṃ ubhato galati. bhagavato
 etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kaṇṇe bandhi-
 tun ti. kaṇṇo jirati. bhagavato etam atthaṃ ārocesuṃ.
 anujānāmi bhikkhave kaṇṇasuttakan ti. rajanaṃ ekato
 galati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi
 bhikkhave samparivattakaṃ - samparivattakaṃ rajetuṃ na
 ca acchinne theve pakkamituṃ ti. ||1|| tena kho pana sama-
 yena cīvaram patthinnaṃ hoti. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave udaye osāretuṃ ti. tena
 kho pana samayena cīvaram pharusam hoti. bhagavato
 etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāpinā āko-

ṭetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhināgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghāṭakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: passasi no tvam Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghāṭakabandhan ti. evaṃ bhante. ussahasi tvam Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhināgirismim yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Anando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca: passatu me bhante bhagavā cīvarāni saṃvidahitānīti. ||1|| atha kho bhagavā etasmim nidāne dhammikaṭhaṃ katvā bhikkhū āmantesi: paṇḍito bhikkhave Ānando, mahāpaṇḍo bhikkhave Ānando, yatra hi nāma mayā saṃkhittena bhāsitassa vitthārena atthaṃ ājānissati, kusim pi nāma karissati aḍḍhakusiṇ pi nāma karissati maṇḍalam pi n. k. aḍḍhamaṇḍalam pi n. k. vivattaṃ pi n. k. anuvivattaṃ pi n. k. gīveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantaṃ pi n. k. chinnakaṃ ca bhavissati sattalūkhaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhijjhitaṃ. anujānāmi bhikkhave cbinnaṃ saṃghāṭiṃ chinnakaṃ uttarāsaṅgaṃ chinnakaṃ antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antara ca Rājagahaṃ antara ca Vesālīṃ addhānamaggapaṭi-panno sambahule bhikkhū cīvarehi ubbhaṇḍite sise pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭṭiyā, cīvarabhisim karitvā āgacchante, disvāna bhagavato etad ahoṣi: atilahuṃ kho ime moghapurisā cīvare bāhulīya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ti. ||1|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Vesālī tad avasari. tatra sudam bhagavā Vesāliyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacivaro nisīdi, na bhagavantam sītam ahosi. nikkhante paṭhame yāme sītam bhagavantam ahosi. dutiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahosi. catuttham bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. ||2|| atha kho bhagavato etad ahosi : ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ticivaraṃ anujāneyyaṃ ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi : ||3|| idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggapaṭipanno addasaṃ sambahulo bhikkhū cīvarachi ubbhaṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi : atilahuṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhapeyyaṃ ti. ||4|| idhāhaṃ bhikkhave sītāsu hemantikāsu rattīsu antaratṭhakāsu himapātasamaye rattim ajjhokāse ekacivaro nisīdim, na maṃ sītam ahosi. nikkhante paṭhame yāme sītam maṃ ahosi. dutiyāhaṃ cīvaraṃ pārūpim na maṃ sītam ahosi. nikkhante majjhime yāme sītam maṃ ahosi. tatiyāhaṃ cīvaraṃ pārūpim, na maṃ sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam maṃ ahosi. catutthāhaṃ cīvaraṃ pārūpim, na maṃ sītam ahosi. tassa mayhaṃ bhikkhave etad ahosi : ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticivarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ ṭhape-

yyaṃ ticivaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave ticivaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticivaraṃ anuññātaṃ ti aññeṇ' eva ticivarena gāmaṃ pavisanti, aññeṇa ticivarena ārāme acchanti, aññeṇa ticivarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacivaraṃ dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacivaraṃ dhāretabbaṃ. yo dhāreyya, yathādhhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacivaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacivaraṃ dhāretabbaṃ ti, idaṃ ca me atirekacivaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ paṇānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacivaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacivaraṃ uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacivare paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacivaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudaṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā ticivaraṃ anuññātaṃ diguṇaṃ saṃghāṭi ekacciyo uttarā-

saṅgo ekacciyo antaravāsako, ayaṃ ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupattaṃ bhavissati majjhe ekacciyaṃ ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesi. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvaṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvaṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ahataṇaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ, utuddhaṭṭaṃ dussānaṃ catuguṇaṃ saṃghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsu-kīle yāvadatthaṃ pāpaṇike ussāho karaṇīyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovattikaṃ kaṇḍusakaṃ dālhi-kammaṃ ti. ||2||**14**||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Sāvattī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattī tad āvasari. tatra sudhaṃ bhagavā Sāvattīyaṃ viharati Jetavane Anāthapiṇḍikaassa ārāme. atha kho Visākhā Migāramâtā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhaṃ Migāramâtaraṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha kho Visākhā Migāramâtā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhiyāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhiyāsesī bhagavā tuṃhībhāvena. atha kho Visākhā Migāramâtā bhagavato adhiyāsanaṃ veditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovassāpetha bhikkhave kāyaṃ, ayaṃ pacchimako cātuddīpiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisunivā nikkhattacīvarā kāyaṃ ovassāpentī. ||2|| atha kho Visākhā Migāramātā paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālāṃ ārocehi kālo bhante niṭṭhitaṃ bhattan ti. evaṃ ayye 'ti kho sā dāsi Visākhāya Migāramātuyā paṭisunivā ārāmaṃ gantvā addasa bhikkhū nikkhattacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāvinīyā etad ahosi : nissamsayaṃ kho ayyā nikkhattacīvarā kāyaṃ ovassāpentīti, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti, dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālāṃ ārocehi kālo bhante niṭṭhitaṃ bhattan ti. ||3|| atha kho te bhikkhū gattāni sītikarivā kallakāyā cīvarāni gahe tvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsi ārāmaṃ gantvā bhikkhū apassantī n' atthi ārāme bhikkhū, suñño ārāmo 'ti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāvinīyā etad ahosi : nissamsayaṃ kho ayyā gattāni sītikarivā kallakāyā cīvarāni gahe tvā yathāvihāraṃ pavitṭhā, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, suñño ārāmo 'ti dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālāṃ ārocehi kālo bhante niṭṭhitaṃ bhattan ti. ||4|| atha kho bhagavā bhikkhū āmantesi : sannahatha bhikkhave pattacīvaraṃ, kālo bhattassā 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pāturahosi. nisīdi bhagavā paññatte āsane saddhiṃ bhikkhusaṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikatā mahānubhāvātā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pādā vā cīvarāni vā allāni bhavissanti haṭṭhā udaggā buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahaṭṭhā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantaṃ etad avoca : aṭṭhāhaṃ bhante bhagavantaṃ varāni yācāmi. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti. ||6|| icchāmi ahaṃ bhante saṃghassa yāvajjivaṃ vassikasāṭikaṃ dātuṃ, āgantukabhattaṃ dātuṃ, gamikabhattaṃ dātuṃ, gilānabhattaṃ dātuṃ, gilānupatṭhākabhattaṃ dātuṃ, gilānabhesajjaṃ dātuṃ, dhuvayāgaṃ dātuṃ, bhikkhuni-saṃghassa udakasāṭikaṃ dātuṃ ti. kiṃ pana tvaṃ Visākhe atthavaṣaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasīti. idhāhaṃ bhante dāsiṃ ānāpesiṃ : gaccha je ārāmaṃ gantvā kālārocehi kālo bhante niṭṭhitaṃ bhanta ti, aha kho sā bhante dāsi ārāmaṃ gantvā addasa bhikkhū nikkhittacīvare kāyaṃ ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti yenāhaṃ ten' upasaṃkami, upasaṃkamitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā kāyaṃ ovassāpentīti. asuci bhante naggiyaṃ paṭikkūlaṃ. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajjivaṃ vassikasāṭikaṃ dātuṃ. ||7|| puna ca paraṃ bhante āgantuko bhikkhu na vithikusalo na gocarakusalo kilanto piṇḍāya carati. so me āgantukabhattaṃ bhuñjitvā vithikusalo gocarakusalo akilanto piṇḍāya carissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajjivaṃ āgantukabhattaṃ dātuṃ. puna ca paraṃ bhante gamiko bhikkhu attano bhattaṃ pariyesamāno satthā vā vihāyissati, yattha vā vāsaṃ gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānaṃ gamissati. so me gamikabhattaṃ bhuñjitvā satthā na vihāyissati, yattha vāsaṃ gantukāmo bhavissati tattha kālena upagacchissati akilanto addhānaṃ gamissati. imāhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajjivaṃ gamikabhattaṃ dātuṃ. ||8|| puna ca paraṃ bhante gilānassa bhikkhuno sappāyāni bhojanāni alabbhantassa ābādho vā abhivaḍḍhissati kālāmkiriyaṃ vā bhavissati. tassa me gilānabhattaṃ bhuttassa

âbâdho na abhivaḍḍhissati kâlaṃkiriyaṃ na bhavissati. imâhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānabhattaṃ dātum. puna ca paraṃ bhante gilānupaṭṭhāko bhikkhu attano bhattaṃ pariyesaṃnāno gilānassa ussūro bhattaṃ nīharissati bhattacchedaṃ karissati. so me gilānupaṭṭhākabhattaṃ bhuñjitvā gilānassa kālana bhattaṃ nīharissati bhattacchedaṃ na karissati. imâhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānupaṭṭhākabhattaṃ dātum. ||9|| puna ca paraṃ bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhan-tassa âbâdho vā abhivaḍḍhissati kâlaṃkiriyaṃ vā bhavissati. tassa me gilānabhesajjaṃ paribhuttassa âbâdho na abhivaḍḍhissati kâlaṃkiriyaṃ na bhavissati. imâhaṃ bhante atthavaṣaṃ sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānabhesajjaṃ dātum. puna ca paraṃ bhante bhagavatā Andhakavinde dasānisamse sampassamānena yāgu anuññatā. ty āhaṃ bhante ānisamse sampassamānā icchāmi saṃghassa yāvajīvaṃ dhuvayāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyā nadiyā vesiyaḥi saddhiṃ naggaṃ ekatitthe nahāyanti. tā bhante vesiyaḥi bhikkhuniyo uppaṇdesum: kiṃ nu kho nāma tumhākaṃ ayyo daharānaṃ brahmacariyaṃ ciṇṇe, nanu nāma kāmā paribhuñjitabbā, yadā jīṇā bhavissanti tadā brahmacariyaṃ carissatha, evaṃ tumhākaṃ ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyaḥi uppaṇḍiyamānā maṅkū ahesum. asuci bhante mātugāmassa naggiyaṃ jeguccaṃ paṭikkūlam. imâhaṃ bhante atthavaṣaṃ sampassamānā icchāmi bhikkhunisaṃghassa yāvajīvaṃ udaka-sūṭikaṃ dātum ti. ||11|| kiṃ pana tvam Visākhe ānisamsam sampassamānā tathāgataṃ aṭṭha varāni yācasīti. idha bhante disāsu vassaṃ vutthā bhikkhū Sāvatthiṃ āgacchissanti bhagavantam dassanāya, te bhagavantam upasaṃkamitvā pucchissanti: itthannāmo bhante bhikkhu kâlaṃkato, tassa kâ gati ke abhisamparāyo 'ti. tam bhagavā vyākākarissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahattaphale vā. ty āhaṃ upasaṃkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvattthīti. ||12|| sacce 'me vakkhanti āgatapubbā tena bhikkhunā Sāvattthīti,

nittham ettha gacchissāmi nissamsayaṃ paribhuttaṃ tena ayyena vassikasātikā vā āgantukabhaddaṃ vā gamikabhaddaṃ vā gilānabhaddaṃ vā gilānupatthākabhaddaṃ vā gilānabhesajjaṃ vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā pāmujaṃ jāyissati, pamuditāya pīti jāyissati, pītimanāya kāyo passambhissati, passaddhakāya sukhaṃ vedayissāmi, sukhiniyā cittaṃ samādhīyissati, sā me bhavissati indriyabhāvanā balabhāvanā bojjhaṅgabhāvanā. imāhaṃ bhante ānisaṃsaṃ sampassamānā tathāgataṃ attha varāni yācāmi. ||13|| sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ ānisaṃsaṃ sampassamānā tathāgataṃ attha varāni yācasi. anujānāmi te Visākhe attha varāniti. atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumodi :

yā annapānaṃ atipamoditā silūpapannā sugatassa sāvika
dadāti dānaṃ abhibhuyya maccheraṃ sovaggikaṃ sokanudaṃ
sukhāvahaṃ,
dibbaṃ sā labhate āyuraṃ āgamma maggaṃ virajaṃ anaṅga-
naṃ,
sā puñṇakāmā sukhinī anāmayaṃ saggamhi kāyamhi ciraṃ
pamodatīti.

atha kho bhagavā Visākhaṃ Migāramātaraṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||14|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave vassikasātikaṃ āgantukabhaddaṃ gamikabhaddaṃ gilānabhaddaṃ gilānupatthākabhaddaṃ gilānabhesajjaṃ dhuvayāguṃ bhikkhunīsaṃghassa udakasāṭikaṃ ti. ||15||

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇitāni bhojanāni bhuñjitvā muṭṭhassati asampajānā niddaṃ okkamenti, tesam muṭṭhassatiṇaṃ asampajānānaṃ niddaṃ okkamantānaṃ supinanta asuci muccati, senāsanaṃ asucinā makkhiyati. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-carikaṃ āhiṇḍanto addasa senāsanaṃ asucinā makkhitaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi : kiṃ etaṃ Ānanda senāsanaṃ makkhitaṃ ti. etarahi bhante bhikkhū paṇitāni

bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddaṃ okkamonti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam asucinā makkhitaṃ ti. ||1|| evam etaṃ Ānanda evam etaṃ Ānanda, muccati hi Ānanda muṭṭhassatīnaṃ asampajānānaṃ niddaṃ okkamantānaṃ supinanta asuci. ye te Ānanda bhikkhū upatṭhitasatī sampajānā niddaṃ okkamonti tesam asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vitarāgā tesam pi asuci na muccati. aṭṭhānaṃ etaṃ Ānanda anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : idhāhaṃ bhikkhave Ānandena pacchāsamaṇena senāsanacārikaṃ āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ, disvāna Ānandaṃ āmantesiṃ : kiṃ etaṃ Ānanda . . . (= § 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañe' ime bhikkhave ādinavā muṭṭhassatissa asampajānassa niddaṃ okkamayato : dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpakaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati. ime kho bhikkhave pañca ādinavā muṭṭhassatissa asampajānassa niddaṃ okkamayato. pañe' ime bhikkhave ānisaṃsū upatṭhitasatissa sampajānassa niddaṃ okkamayato : sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, devatā rakkhanti, asuci na muccati. ime kho bhikkhave pañca ānisaṃsā upatṭhitasatissa sampajānassa niddaṃ okkamayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā senāsanaguttiyā nisīdāhaṃ ti. ||3|| tena kho pana samayena atikhuddakaṃ nisīdanaṃ na sabbaṃ senāsanam gopeti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave yāvamahantaṃ paccattharaṇaṃ ākaṅkhati tāvamahantaṃ paccattharaṇaṃ kātun ti. ||4|| 16 ||

tena kho pana samayena āyasmato Ānandassa upajjhāyassa āyasmato Belaṭṭhasāsissa thullakacchābādhō hoti. tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senāsanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū tena upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca : kiṃ imassa bhikkhave bhikkhuno ābādhō 'ti. imassa bhante

āyasmato thullakacchābādho, lasikāya cīvarāni kāye lagganti, tāni mayaṃ udakena temetvā-temetvā apakaḍḍhāmā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa kaṇḍu vā piḷakā vā assāvo vā thullakacehā vā ābādho kaṇḍupaṭicchādin ti. || 1 || 17 ||

atha kho Visākhā Migāramātā mukhapuñchanacolakaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantaṃ etad avoca : paṭigaṇhātu me bhante bhagavā mukhapuñchanacolakaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahesi bhagavā mukhapuñchanacolakaṃ. atha kho bhagavā Visākhā Migāramātaraṃ dhammiyā kathāya sandassesi . . . sampahaṃsesi. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā utthāya-saṇā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave mukhapuñchanacolakan ti. || 1 || 18 ||

tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. Rojassa Mallassa khomapiḷotikā āyasmato Ānandassa hatthe nikkhattā hoti āyasmato ca Ānandassa khomapiḷotikāya attho hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa vissāsaṃ gahetum : sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti gahite me attamano bhavissatīti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa vissāsaṃ gahetun ti. || 1 || 19 ||

tena kho pana samayena bhikkhūnaṃ paripuṇṇaṃ hoti ticīvaraṃ attho ca hoti parissāvanehi pi thavikāhi pi. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave parikkhāracolakan ti. || 1 || atha kho bhikkhūnaṃ etad ahosi : yāni tāni bhagavatā anuññātāni ticīvaran ti vā vaṣṣikasātīkā 'ti vā nisīdunan ti vā paccattharaṇan ti vā kaṇḍupa-

ṭicchādīti vā mukhapuñchanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbānīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave ticivaraṃ adhiṭṭhātum na vikappetum, vassika-sāṭikaṃ vassānaṃ cātumāsaṃ adhiṭṭhātum tato paraṃ vikappetum, nisīdanaṃ adhiṭṭhātum na vikappetum, paccattaraṇaṃ adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato paraṃ vikappetum, mukhapuñchanacolakaṃ adhiṭṭhātum na vikappetum, parikkhāracolakaṃ adhiṭṭhātum na vikappetum ti. ||2|| **20** ||

atha kho bhikkhūnaṃ etad ahoṣi: kittakaṃ pacchimaṃ nu kho cīvaraṃ vikappetabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṃ sugataṅgulaṃ caturaṅgulaṃ vitthataṃ pacchimaṃ cīvaraṃ vikappetum ti. tena kho pana samayena āyasmato Mahā-kassapaṃ paṃsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave suttalūkaṃ kātum ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vikaṇṇaṃ uddharitum ti. suttā okiriyanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave anuvātaṃ paribhaṇḍaṃ āropetum ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave aṭṭhapadakaṃ kātum ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticivare kayiramāne sabbam chinnakaṃ na ppahoti. anujānāmi bhikkhave dve chinnakāni ekaṃ acchinnakan ti. dve chinnakāni ekaṃ achinnakaṃ na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekaṃ chinnakan ti. dve acchinnakāni ekaṃ chinnakaṃ na ppahoti. anujānāmi bhikkhave anvādhikaṃ pi āropetum. na ca bhikkhave sabbam acchinnakaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| **21** ||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaraṃ uppannaṃ hoti so ca taṃ cīvaraṃ mātāpitunnaṃ dātukāmo hoti. bhagavato etam atthaṃ ārocesuṃ. mātā-pitaro hi kho bhikkhave dadamāne kiṃ vadeyyāma. anujā-

nāmi bhikkhave mātāpitunnaṃ dātum. na ca bhikkhave saddhādeyyaṃ vinipāteṭabbam. yo vinipāteyya, āpatti dukkaṭṭassā 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane cīvaraṃ nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisi. corā taṃ cīvaraṃ avaharimsu. so bhikkhu duccolo hoti lūkhacīvaro. bhikkhū evaṃ āhaṃsu : kissa tvaṃ āvuso duccolo lūkhacīvaro 'ti. idhāhaṃ āvuso Andhavane cīvaraṃ nikkhipitvā santaruttarena gāmaṃ piṇḍāya pāvisim, corā taṃ cīvaraṃ avaharimsu, tenāhaṃ duccolo lūkhacīvaro 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave santaruttarena gāmo pavisitabbo. yo paviseyya, āpatti dukkaṭṭassā 'ti. ||1|| tena kho pana samayena āyasmā Ānando asatīyā santaruttarena gāmaṃ piṇḍāya pāvisi. bhikkhū āyasmantaṃ Ānantaṃ etad avocum : nanu kho āvuso Ānanda bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti. kissa tvaṃ āvuso santaruttarena gāmaṃ pavittṭho 'ti. saccam āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti, api cāhaṃ asatīyā pavittṭho 'ti. bhagavato etam atthaṃ ārocesum. ||2|| pañe' ime bhikkhave paccayā saṃghāṭīyā nikkhepāya : gilāno vā hoti, vassikasamketam vā hoti, nadīpāraṃ gantum vā hoti, aggalaḡutti vihāro vā hoti, atthatakaṭṭhinam vā hoti. ime kho bhikkhave pañca paccayā saṃghāṭīyā nikkhepāya. pañe' ime bhikkhave paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . . atthatakaṭṭhinam vā hoti. ime kho bhikkhave pañca paccayā uttarāsaṅgassa antaravāsakassa nikkhepāya. pañe' ime bhikkhave paccayā vassikasāṭīkāya nikkhepāya : gilāno vā hoti, nissīmaṃ gantum vā hoti, nadīpāraṃ gantum vā hoti, aggalaḡutti vihāro vā hoti, vassikasāṭīkā akatā vā hoti vippekātā vā. ime kho bhikkhave pañca paccayā vassikasāṭīkāya nikkhepāya 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam vasi. tattha manussā saṃghassa demā 'ti cīvarāni adāmsu. atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca

manussā saṃghassa demā 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālaṃ eko vasi. tattha manussā saṃghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ine ca manussā saṃghassa demā 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyan ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālaṃ eko vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātum mayh' imāni cīvarāniti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhitena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāṇo apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāṇe pātite kuse añño bhikkhu āgacchati, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññataraṃ gāmakāvāsaṃ agamaṃsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pucchimsu: imāni bhante saṃghikāni cīvarāni there āgamma uppannāni, sādiyissanti therā bhāgan ti. therā ovaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yova tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussā saṃghassa demā 'ti cīvarāni denti. atha kho tesam bhikkhūnaṃ etad ahoṣi: bhagavatā

paññattam catuvaggo pacchimo saṅgho 'ti, mayaṃ o' amhā tayo janā, ime ca manussā saṅghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsī āyasmā ca Sāṇavāsī āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammam desitam ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||6||**24**||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyaṃ vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evaṃ āhaṃsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evaṃ āhaṃsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā mahantaṃ cīvarabhāḍikam ādāya punad eva Sāvattthim paccāgacchi. ||1|| bhikkhū evaṃ āhaṃsu: mahāpuñño 'si tvam āvuso Upananda, bahuṃ te cīvaram uppannan ti. kuto me āvuso puññaṃ, idhāham āvuso Sāvattthiyaṃ vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te maṃ evaṃ āhaṃsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi maṃ evaṃ āhaṃsu: imāni kho āvuso saṅghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgam ti, āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsiṃ, tattha pi bhikkhū cīvaraṃ bhājetukāmā sannipatimsu, te pi maṃ evaṃ āhaṃsu : imāni . . . sādīyissāmiti tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahū cīvaraṃ uppannaṃ ti. ||2|| kiṃ pana tvaṃ āvuso Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma āyasmā Upanando Sakyaputto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira tvaṃ Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyīti. saccaṃ bhagavā. vigarahi buddho bhagavā : kathaṃ hi nāma tvaṃ moghapurisa aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū ānantesi : na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo sādītabbo. yo sādīyeyya, āpatti dukkatassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakyaputto eko dvisu āvāsesu vassaṃ vasi evaṃ me bahū cīvaraṃ uppajjissatīti. atha kho tesaṃ bhikkhūnaṃ etad aho : kathaṃ nu kho āyasmato Upanandassa Sakyaputtassa cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. detha bhikkhave moghapurissassa ekādhippāyaṃ. idha pana bhikkhave bhikkhu eko dvisu āvāsesu vassaṃ vasati evaṃ me bahū cīvaraṃ uppajjissatīti. sace amutra upaḍḍhaṃ amutra upaḍḍhaṃ vasati, amutra upaḍḍho amutra upaḍḍho cīvarapaṭiviso dātabbo, yattha vā pana bahutaraṃ vasati tato cīvarapaṭiviso dātabbo 'ti. ||4||25||

tena kho pana samayena aññatarassa bhikkhuno kucchivikārābādho hoti, so sake muttakarise palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-cārikaṃ āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. aḍḍasa kho bhagavā taṃ bhikkhuṃ sake muttakarise palipannaṃ sayamānaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ te bhikkhu ābādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upaṭṭhāko 'ti. n' atthi bhagavā

'ti. kissa taṃ bhikkhū na upatṭhenti. ahaṃ kho bhante bhikkhūnaṃ akārako, tena maṃ bhikkhū na upatṭhenti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāma 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunivā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesuṃ. ||2|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pukaraṇe bhikkhusaṃghaṃ sannipāṭapetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmīṃ vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kiṃ tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatṭhāko 'ti. n' atthi bhagavā 'ti. kissa taṃ bhikkhū na upatṭhenti. eso bhante bhikkhu bhikkhūnaṃ akārako, tena taṃ bhikkhū na upatṭhenti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatṭhaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upatṭhahissatha atha ko carahi upatṭhahissati. yo bhikkhave maṃ upatṭhaheyya so gilānaṃ upatṭhaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvaṃ upatṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace ācariyo hoti ācariyena yāvajīvaṃ upatṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvaṃ upatṭhātabbo, vuṭṭhānassa āgametabbaṃ. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā saṃghena upatṭhātabbo. no ce upatṭhaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatṭhāko hoti: asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmaṃ gilānupatṭhākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ṭhitāṃ vā ṭhito 'ti, uppannaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tikkhānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatṭhāko hoti. ||5|| pañcahi

bhikkhave añgehi samannāgato gilāno supatṭhāko hoti : sappāyakārī hoti, sappāye mattaṃ jānāti, bhesajjaṃ paṭisevitā hoti, atthakūmassa gilānupatṭhākassa yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ṭhitaṃ vā ṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tībbānaṃ kharānaṃ kaṭukānaṃ ṭṣātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. imehi kho bhikkhave pañcah' añgehi samannāgato gilāno supatṭhāko hoti. ||6|| pañcahi bhikkhave añgehi samannāgato gilānupatṭhāko nālaṃ gilānaṃ upatṭhātum : na paṭibalo hoti bhesajjaṃ vidhātum, sappāyāsappāyaṃ na jānāti asappāyaṃ upanāmeti sappāyaṃ apanāmeti, āmisantaro gilānaṃ upatṭhāti no mettacitto, jegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātum, na paṭibalo hoti gilānaṃ kālana kālaṃ dhammiyā kathāya sandassetum . . . sampahaṃsetum. imehi kho bhikkhave pañcah' añgehi samannāgato gilānupatṭhāko nālaṃ gilānaṃ upatṭhātum. ||7|| pañcahi bhikkhave añgehi samannāgato gilānupatṭhāko alaṃ gilānaṃ upatṭhātum : paṭibalo hoti bhesajjaṃ samvidhātum, sappāyāsappāyaṃ jānāti asappāyaṃ apanāmeti sappāyaṃ upanāmeti, mettacitto gilānaṃ upatṭhāti no āmisantaro, ajegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātum, paṭibalo hoti gilānaṃ kālana kālaṃ dhammiyā kathāya sandassetum . . . sampahaṃsetum. imehi kho bhikkhave pañcah' añgehi samannāgato gilānupatṭhāko alaṃ gilānaṃ upatṭhātum ti. ||8|| 26 ||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññataraṃ āvasaṃ upagacchimsu, tattha aññataro bhikkhu gilāno hoti. atha kho tesu bhikkhūnaṃ etad ahosi : bhagavatā kho āvuso gilānupatṭhānaṃ vaṇṇitaṃ, handa mayaṃ āvuso imaṃ bhikkhuṃ upatṭhahemā 'ti, te taṃ upatṭhahimsu. so tehi upatṭhahiyamāno kālam akāsi. atha kho te bhikkhū tassa bhikkhuno pattacivaraṃ ādāya Sāvatthiṃ gantvā bhagavato etaṃ atthaṃ ārocesu. ||1|| bhikkhussa bhikkhave kālaṃ kate saṃgho sāmī puttacivare. api ca gilānupatṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaraṃ

ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : itthannāmo bhante bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa pattakallaṃ saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena ticivaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālaṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālaṃ kate saṃgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupaṭṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : itthannāmo bhante sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto cā 'pi. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. yadi saṃghassa pattakallaṃ, saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ dadeyya. esā ñatti. suṇātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa cīvaraṃ ca patto ca. saṃgho imaṃ cīvaraṃ ca pattam ca gilānupaṭṭhākānaṃ deti. yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānaṃ dānaṃ so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena cīvaraṃ ca patto ca gilānupaṭṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upaṭṭhahimsu. so tehi upaṭṭhahiyamāno kālaṃ akāsi. atha kho tassa gilānupaṭṭhākassa bhikkhuno etaṃ

ahosi : kathaṃ nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samakaṃ paṭivisaṃ dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālāṃ kato hoti. bhagavato etam atthaṃ ārocesuṃ. bhikkhussa bhikkhave kālāṃ kate saṃgho sāmī pattacivare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticivaraṃ ca pattaṃ ca gilānupaṭṭhākānaṃ dātum, yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ taṃ sammukhībhūtena saṃghena bhājetum, yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ taṃ āgatānāgatassa cātuddisassa saṃghassa avissajjikaṃ avebhaṅgikaṃ ti. ||5|| 27 ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādi. idaṃ bhante naggiyaṃ anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ naggiyaṃ anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa naggiyaṃ titthiyasamādānaṃ samādiyissasi. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave naggiyaṃ titthiyasamādānaṃ samādiyitabbaṃ. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusāciraṃ nivāsetvā — la — vākaciraṃ nivāsetvā, phalakaciraṃ nivāsetvā, kesakambalaṃ nivāsetvā, vālakambalaṃ nivāsetvā, ulūkapakkhaṃ nivāsetvā — la — ajinakkhipaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vaṇṇavādi. idaṃ bhante ajinakkhipaṃ anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa ajinakkhipaṃ titthiyadhajaṃ dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajaṃ dhāretabbaṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu akkanālaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantaṃ etad avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādī. ayaṃ bhante potthako anekapariyāyena appicchatāya . . . saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvaṃ moghapurisa potthakaṃ nivāsessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| **28** ||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjēṭṭhakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadaṣāni cīvarāni dhārenti, dīghadaṣāni cīvarāni dhārenti, pupphadaṣāni cīvarāni dhārenti, phaṇadaṣāni cīvarāni dhārenti, kaṇṇukaṃ dhārenti, tirīṭakaṃ dhārenti, veṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇṇukaṃ dhāretabbaṃ, na tirīṭakaṃ dhāretabbaṃ, na veṭhanaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| **29** ||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanno

cīvare pakkamanti pi, vibbhamanti pi, kālam pi karonti, sāmaṇerāpi paṭijānanti, sikkhaṃ paccakkhātakāpi paṭijānanti, antimavatthum ajjhāpannakāpi paṭijānanti, ummattakāpi p., khittacittāpi p., vedanattāpi p., āpattiyaṃ adassane ukkhittakāpi p., āpattiyaṃ appaṭikamme ukkhittakāpi p., pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittakāpi p., paṇḍakāpi p., theyyasamvāsakāpi p., titthiyapakkantakāpi p., tiracchānagatāpi p., mātughātakāpi p., pitughātakāpi p., arahantaghatākāpi p., bhikkhunīdūsakāpi p., saṃghabhedakāpi p., lohittuppadakāpi p., ubhatovyañjanakāpi paṭijānanti. bhagavato etam atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare pakkamati. sante paṭirūpe gāhake dātabbaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare vibbhamati, kālaṃ karoti, sāmaṇero paṭijānāti, sikkhaṃ paccakkhātako paṭijānāti, antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare paṇḍako paṭijānāti, . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||2|| idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite pakkamati. sante paṭirūpe gāhake dātabbaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite vibbhamati, . . . antimavatthum ajjhāpannako paṭijānāti. saṃgho sāmī. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti, . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhittako paṭijānāti. sante paṭirūpe gāhake dātabbaṃ. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhājite paṇḍako paṭijānāti . . . ubhatovyañjanako paṭijānāti. saṃgho sāmī. ||3|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaram denti saṃghassa demā 'ti. saṃghass' ev' etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmiṃ yeva pakkhe cīvaram denti

samghassa demā 'ti. samghass' ev' etaṃ. ||4|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare samgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ anuppanne cīvare samgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti pakkhassa demā 'ti. pakkhass' ev' etaṃ. ||5|| idha pana bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ uppanne cīvare abhājite samgho bhijjati. sabbesaṃ samakaṃ bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaraṃ pāhesi imaṃ cīvaraṃ therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā taṃ cīvaraṃ aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi : ahaṃ bhante therassa cīvaraṃ pāhesiṃ, sampattaṃ taṃ cīvaraṃ ti. nāhaṃ taṃ āvuso cīvaraṃ passāmīti. atha kho āyasmā Revato taṃ bhikkhuṃ etaṃ avoca : ahaṃ āvuso āyasmato hatthe therassa cīvaraṃ pāhesiṃ, kahaṃ taṃ cīvaraṃ ti. ahaṃ bhante āyasmato vissāsā taṃ cīvaraṃ aggahesiṃ ti. bhagavato etaṃ atthaṃ ārocesuṃ. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇiṇati imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yo paṇiṇati tassa vissāsā gaṇhāti, suggahitaṃ. yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaraṃ paṇiṇati imaṃ cīvaraṃ itthannāmassa dehīti. so antarā magge yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. yo paṇiṇati tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yo paṇiṇati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, svādhīṭṭhitaṃ. yassa paṇiyyati tassa vissāsā gaṇhāti, duggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yassa paṇiyyati so kālaṃ kato 'ti. tassa matakacīvaraṃ adhiṭṭhāti, dvādhīṭṭhitaṃ. yo paṇiṇati tassa vissāsā gaṇhāti, suggahitaṃ. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yassa paḥiyyati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇināti imam cīvaram itthannāmassa dammīti. so antarā magge yo paṇināti tassa viśśāsā gaṇhāti, duggahitam. yassa paḥiyyati tassa viśśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa paḥiyyati tassa viśśāsā gaṇhāti, suggahitam. yo paṇināti tassa viśśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo paṇināti so kâlam kato 'ti. tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paḥiyyati tassa viśśāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa paḥiyyati so kâlam kato 'ti. tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yo paṇināti tassa viśśāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paḥiyyati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31** ||

aṭṭh' imā bhikkhave mâtikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassa deti, ubhatosaṃghassa deti, vassaṃ vutthasaṃghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosiṃmagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatosaṃghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upadḍham dātabbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upadḍham dātabbam. vassaṃ vutthasaṃghassa deti: yāvatikā bhikkhū tasmim āvāse vassaṃ vutthā tehi bhājetabbam. ādissa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajjo

vā. puggalassa deti : imaṃ cīvaraṃ itthannāmassa dammi-
ti. ||1||32||

cīvarakkhandhakaṃ aṭṭhamam.

imamhi khandhako vatthu channavuti. tassa uddānam :

Rājagahako negamo disvā Vesāliyaṃ gaṇi
puna Rājagahaṃ gantvā rañño taṃ paṭivedayi.|
putto Sālavatikāya Abhayassa hi atrajo
jīvātīti kumārena saṃkhāto Jivako iti.|
so hi Takkaṣilaṃ gantvā uggahetvā mahābbiso
sattavassikaābādhaṃ natthukammaṇa nāsayi,|
rañño bhagandalābādhaṃ ālepena apākaḍḍhi,
mamaṃ ca itthāgāraṃ ca buddhasaṃghaṃ c' upaṭṭhaha.|
Rājagahako ca seṭṭhi, antagaṇṭhitikicchitaṃ,

5 Pajjotassa mahārogaṃ ghatapānena nāsayi.|
adhikāraṃ ca, Siveyyaṃ, abhisannaṃ sinehati,
tiṇi uppalahatthena samatimsavirecanaṃ.|
pakatattaṃ varaṃ yāci, Siveyyaṃ ca paṭiggahi,
cīvaraṃ ca gihidānaṃ anuññāsi tathāgato.|
Rājagahe janapade bahuṃ uppajji cīvaraṃ.

pāvāro, kosikaṃ c' eva, kojavo, aḍḍhakāsikaṃ,|
uccāvacaṃ ca, santuṭṭhi, nāgames' āgamesu ca,
paṭhamam pacchā, sadisā, katikā ca, paṭiharum,|
bhaṇḍāgāraṃ, aguttaṃ ca, vuṭṭhāpenti tath' eva ca,

10 ussannaṃ, kolāhalaṃ ca, kathaṃ bhāje, kathaṃ dade,|

sak'-ātirekabhāgena, paṭiviso kathaṃ dade,
chakanena, sītuṇhi ca, uttaritum, na jānare,|
oropento, bhājanaṃ ca, pātiyā ca, chamāya ca,
upacikā, majjhe, jiranti, ekato, patthinnena ca,|
pharus'-āchinn'-accibandhā, addasāsi ubhaṇḍite,
vīmaṃsitvā Sakyamuni anuññāsi ticīvaraṃ,|

aññena atirekena, uppajji, chiddam eva ca,
cātuddīpo, varaṃ yāci dātum vassikasāṭikaṃ |
āgantu-gami-gilānaṃ upaṭṭhākaṃ ca bhesajjam

15 dhuvaṃ udakasāṭiṃ ca, paṇitaṃ, atikhuddakaṃ,|
thullakacchu, mukhaṃ, khomaṃ, paripuṇṇaṃ, adhiṭṭhā-
naṃ,

pacchimaṃ, kato garuko, vikaṇṇo, suttam okiri,|

Iujjanti, na ppahonti ca, anvādhikaṃ, bahūni ca,
 Andhavane, asatiyā, eko vassaṃ, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho e' eva, gilāyanā,|
 naggā, kusā, vākacīraṃ, phalako, kesakambalaṃ,
 vāla-ulūkapakkhaṃ ca, ajiṇaṃ, akkanālaṃ ca,|
 potthakaṃ, nila-pītaṃ ca, lohitaṃ, mañjeṭṭhena ca,
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kañcu-tiriṭṭa-veṭhanaṃ,
 anuppanno pakkamati, saṃgho bhijjati tāvade,|
 pakkhe dadanti, saṃghassa, āyasmā Revato puhi,
 vissāsagāhī, ādhiṭṭhāti, aṭṭha cīvaramātikā 'ti.

MAHĀVAGGA.

IX.

Tena samayena buddho bhagavā Campāyaṃ viharati Gaggarāya pokkharaniyā tire. tena kho pana samayena Kāsīsu janapadesu Vāsabhaḡāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyuṃ āgatā ca pesalā bhikkhū phāsu vihareyyuṃ ayaṃ ca āvāso vuddhiṃ virūhiṃ vepullaṃ āpajjeyyā'ti. tena kho pana samayena sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasaruṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanam paññāpesi pādodakaṃ pādapītham pādakathaliṃkaṃ upanikkhipi paccuggantvā pattacīvaram paṭiggahesi pāniyena āpucchi nahāne ussukkaṃ akāsi ussukkam pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhikkhūnaṃ etad ahosi: bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkam pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhaḡāme nivāsaṃ kuppemā'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesuṃ. ||1|| atha kho Kassapagottassa bhikkhuno etad ahosi: yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaraṃ kho pana para-kulesu yāvajivaṃ ussukkaṃ kātuṃ viññatti ca manussānaṃ amanāpā. yaṃ nūnāhaṃ na ussukkaṃ kareyyaṃ yāguyā khādaniye bhattasmiṃ ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesam āgantukānaṃ bhi-

kkhūnaṃ etad ahoṣi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattasmiṃ. dutṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhuṃ ukkhipāma 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhuṃ etad avocaṃ : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattasmiṃ, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattasmiṃ. āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yaṃ ahaṃ passeyyan ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhuṃ āpattiyā adassane ukkhipiṃsu. atha kho Kassapagottassa bhikkhuno etad ahoṣi : ahaṃ kho etaṃ na jānāmi āpatti vā esā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppena vā akuppena vā tñānārahena vā atṭhānārahena vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantam etaṃ atthaṃ puccheyyan ti. ||3|| atha kho Kassapagotto bhikkhu senāsaṇaṃ saṃsāmetvā puttacivaraṃ ādāya yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. āciṇṇaṃ kho paṇ' etaṃ buddhānaṃ bhagavantānaṃ āgantukehi bhikkhūhi saddhiṃ paṭisaṃmoditum. atha kho bhagavā Kassapagottaṃ bhikkhuṃ etad avoca : kacci bhikkhu khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena cāhaṃ bhante addhānaṃ āgato. ||4|| atthi bhante Kāsīsu janapadesu Vāsabhaḡāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyuṃ āgatā ca pesalā bhikkhū phāsu vihareyyuṃ ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. atla kho bhante sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasaruṃ. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchanta, disvāna āsanaṃ paññāpesiṃ . . . atha kho tesam bhante āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tath' eva Vāsabbhagāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahoṣi : yo kho . . . bhattasmin ti. so kho ahaṃ bhante na ussukkaṃ akāsiṃ . . . atha kho tesam bhante āgantukānaṃ . . . nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipativā maṃ etad avocum : pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiya adassane ukkhipimsu. tassa mayhaṃ bhante etad ahoṣi : ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgacchāmi. ||5|| anāpatti eṣā bhikkhu n' eṣā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammēna ukkhitto kuppēna atṭhānārahēna. gaccha tvaṃ bhikkhu tath' eva Vāsabbhagāme nivāsaṃ kappēhi. evaṃ bhante 'ti kho Kassapagotto bhikkhu bhagavato paṭisunitvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā yena Vāsabbhagāmo tena pakkāmi. ||6|| atha kho tesam āgantukānaṃ bhikkhūnaṃ ahu eva kukkucam ahu vippaṭisāro : alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayam suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā. handa mayam āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desema 'ti. atha kho te āgantukā bhikkhū senāsanaṃ saṃsāmetvā pattacivaraṃ ādāya yena Campā tena pakkamimsu, anupubbena yena Campā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamaniyaṃ, kacci yāpaniyaṃ, kacci appakilamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, appakilamathena ca mayam bhante addhānaṃ āgatā. atthi bhante Kāsīsu janapadesu Vāsabbhagāmo nāma, tato mayam bhagavā āgacchāma 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhuṃ ukkhipitthā 'ti. evaṃ bhante 'ti. kismiṃ bhikkhave vatthusmiṃ kāraṇe 'ti. avatthusmiṃ bhagavā akāraṇe 'ti. vīgerahi buddho bhagavā : ananucchaviyaṃ bhikkhave ananulomi-

kam . . . akaraṇīyaṃ. kathaṃ hi nāma tumhe moghapurisaṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapurisaṃ appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave suddho bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassā 'ti: ||8|| atha kho te bhikkhū uṭṭhāyāsanā ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu siraśā nipatitvā bhagavantaṃ etad avocaṃ : accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayāṃ suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesāṃ no bhante bhagavā accayaṃ accayato paṭigaṇhātu āyatiṃ saṃvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suddhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathādhammaṃ paṭikarotha taṃ vo mayāṃ paṭigaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathādhammaṃ paṭikaroti āyatiṃ saṃvaram āpajjatīti. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipati, eko pi dve ukkhipati, eko pi sambahule ukkhipati, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipati. ||1|| ye to bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissati . . . saṃgho pi saṃghaṃ ukkhipissatīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocesuṃ. saccaṃ kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti :

adhammena vaggakammaṃ karonti . . . saṃgho pi saṃghaṃ ukkhipatīti. saccaṃ bhagavā. vigarahi buddho bhagavā: ananucchaviyaṃ bhikkhave tesaṃ moghapurisānaṃ ananulomikaṃ . . . akaraṇiyaṃ. kathaṃ hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . saṃgho pi saṃghaṃ ukkhipissati. n' etaṃ bhikkhave appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇiyaṃ. adhammena samaggakammaṃ akammaṃ na ca karaṇiyaṃ . . . dhammapaṭirūpakena samaggakammaṃ akammaṃ na ca karaṇiyaṃ, eko pi ekaṃ ukkhipati akammaṃ na ca karaṇiyaṃ . . . saṃgho pi saṃghaṃ ukkhipati akammaṃ na ca karaṇiyaṃ. ||3|| cattār' imāni bhikkhave kammāni: adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakammaṃ. tatra bhikkhave yaṃ idaṃ adhammena vaggakammaṃ idaṃ bhikkhave kammaṃ adhammatā vaggatā kuppaṃ aṭṭhānārahaṃ. na bhikkhave evarūpaṃ kammaṃ kātappaṃ na ca mayā evarūpaṃ kammaṃ anuññātaṃ. tatra bhikkhave yaṃ idaṃ adhammena samaggakammaṃ idaṃ bhikkhave kammaṃ adhammatā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggakammaṃ idaṃ bhikkhave kammaṃ vaggatā kuppaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggakammaṃ idaṃ bhikkhave kammaṃ dhammatā samaggatā akuppaṃ ṭhānārahaṃ. evarūpaṃ bhikkhave kammaṃ kātappaṃ evarūpaṃ ca mayā kammaṃ anuññātaṃ. tasmā ita bhikkhave evarūpaṃ kammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evaṃ hi vo bhikkhave sikkhitabban ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ k., dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammap. samaggak. k., ñattivipannaṃ pi kammaṃ karonti anussāvanasampannaṃ, anussāvanavipannaṃ pi kammaṃ karonti ñattisampannaṃ,

ñattivipannam pi anussāvanavipannam pi kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsana k. k., paṭikutṭhakataṃ pi kammaṃ karonti adhammikaṃ kuppaṃ aṭṭhānārahaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti : adhammena vaggakkammaṃ karissanti . . . paṭikutṭhakataṃ pi kammaṃ karissanti kuppaṃ aṭṭhānārahan ti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakkammaṃ karonti — la — paṭikutṭhakataṃ pi kammaṃ karonti adhammikaṃ kuppaṃ aṭṭhānārahan ti. saccaṃ bhagavā. — la — vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : ||1|| adhammena ce bhikkhave vaggakkammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirūpakena samaggakkammaṃ akammaṃ na ca karaṇīyaṃ, ñattivipannaṃ ce bhikkhave kammaṃ anussāvanasampannaṃ akammaṃ na ca karaṇīyaṃ, anussāvanavipannaṃ ce bhikkhave kammaṃ ñattisampannaṃ ak. na ca k., ñattivipannaṃ ce bhikkhave kammaṃ anussāvanavipannaṃ ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., annatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsana kammaṃ ak. na ca k., paṭikutṭhakataṃ ce bhikkhave kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni : adhammakammaṃ vaggakkammaṃ samaggakkammaṃ dhammapaṭirūpakena vaggakkammaṃ dhammapaṭirūpakena samaggakkammaṃ dhammena samaggakkammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavācaṃ anussāveti,

adhammakammaṃ. ñatticatutthe ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti . . . tīhi ñattihi kammaṃ karoti . . . catūhi ñattihi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvīhi kammavācāhi kammaṃ karoti . . . tīhi kammavācāhi kammaṃ karoti . . . catūhi kammavācāhi kammaṃ karoti na ca ñattim ṭhāpeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñatticatutthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñat'idutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhāpeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhāpeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācaṃ anussāveti, pacchā ñattim ṭhāpeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vagga-kammaṃ. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vagga-kammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā tīhi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ||9|| 3||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, visativaggo bhikkhusaṃgho, atirekavisativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tīṇi kammāni upasampadam pavāraṇaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ visativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavisativaggo

bhikkhusaṃgho, dhammena samaggo sabbakammesu kamma-
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ
bhikkhunicatuttho kammaṃ kareyya, akammaṃ na ca
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ
sikkhamānacatuttho . . . sāmāneracatuttho . . . sāmāneri-
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-
vatthum ajjhāpannakacatuttho . . . āpattiyaṃ adassane
ukkhittakacatuttho . . . āpattiyaṃ appaṭikamme ukkhitta-
kacatuttho . . . pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhitta-
kacatuttho . . . paṇḍakacatuttho . . . theyyasamvāsakaca-
tuttho . . . titthiyapakkantakacatuttho . . . tiracchānagata-
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho
. . . arahantaghātakacatuttho . . . bhikkhunidūsakacatuttho
. . . saṃghabhedakacatuttho . . . lohituppādakacatuttho
. . . ubhatovyañjanakacatuttho . . . nānāsamvāsakacatuttho
. . . nānāśīmāya ṭhitacatuttho . . . iddhiyaṃ vehāse ṭhita-
catuttho . . . yassa saṃgho kammaṃ karoti tamcatuttho
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunī-
pañcamo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tampañcamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīda-
samo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tamdasamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

viśativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīviśo
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa
saṃgho kammaṃ karoti tamviśo kammaṃ kareyya, akammaṃ
na ca karaṇīyaṃ. ||5|| viśativaggakaraṇaṃ.

parivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mū-
lāya paṭikasseyya mānattaṃ dadeyya, tamviśo abbhēyya,
akammaṃ na ca karaṇīyaṃ. mūlāya paṭikassanārahaca-
tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya
mānattaṃ dadeyya, tamviśo abbhēyya, akammaṃ na ca
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ
dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamviśo

abbheyya, akammaṃ na ca karaṇīyaṃ. mānattacārikaca-tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. abbhānārahacatattho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthūṃ ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanattassa bh., āpattiyā adassane ukkhittakassa bh., āpattiyā appaṭikamma ukkhittakassa bh., pāpikāya dīṭṭhiyā appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasamvāsakassa bh., tīthiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunīdūsakassa bh., saṃghabhedakassa bh., lohituppādakassa bh., ubhatovyañjanakassa bh., nānāsamvāsakassa bh., nānāsīmāya ṭhitassa bh., iddhiyā vehāse ṭhitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. imesaṃ kho bhikkhave saṃghamajjhe paṭikkosanaṃ na rūhati. ||7|| kassa ca bhikkhave, saṃghamajjhe paṭikkosanaṃ rūhati. bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasīmāya ṭhitassa antamaso ānatarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosanaṃ rūhati. imassa kho bhikkhave saṃghamajjhe paṭikkosanaṃ rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samsaṭṭho viharati ananulomikehi gihisamsaggehi, taṃ ce saṃgho nissāreti sunissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, taṃ ce saṃgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. theyyasaṃvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātakato bh., pitughātakato bh., arahantaghātakato bh., bhikkhunīdāsako bh., saṃghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgolicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkahato bh., chinniriyāpatho bh., jarādubballo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ taṃ ce saṃgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ taṃ ce saṃgho osāreti sosāritā. ||11|| 4||

Vāsa bhagāma bhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

tam saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaro hi tam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhipati, adhammakammaṃ. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikaro hi tam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. tam saṃgho adassane vā appaṭikamme vā ukkhipati, adhammakammaṃ. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho adassane vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaro hi etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. tam saṃgho appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā

vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikarohi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṇinissajjeyyaṃ ti. taṃ saṃgho adassane vā appaṭīkamme vā appaṇinissagge vā ukkhipaṭi, adhammakammaṃ. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso passāmiti. taṃ saṃgho āpattiyā adassane ukkhipaṭi, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭīkātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, paṭikarohi taṃ āpattiṃ ti. so evaṃ vadeti : āmāvuso paṭīkarissāmiti. taṃ saṃgho āpattiyā appaṭīkamme ukkhipaṭi, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṇinissajjjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso paṇinissajjissāmiti. taṃ saṃgho pāpikāya diṭṭhiyā appaṇinissagge ukkhipaṭi, adhammakammaṃ. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭīkātabbā — la — hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṇinissajjjetā, hoti āpatti paṭīkātabbā hoti pāpikā diṭṭhi paṇinissajjjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭīkātabbā hoti pāpikā diṭṭhi paṇinissajjjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ, paṭikarohi taṃ āpattiṃ, pāpikā te diṭṭhi, paṇinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso passāmi, āma paṭīkarissāmi, āma paṇinissajjissāmiti. taṃ saṃgho adassane vā appaṭīkamme vā appaṇinissagge vā ukkhipaṭi, adhammakammaṃ. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ ti.

taṃ saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi taṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā dīṭṭhi paṇinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso dīṭṭhi, paṇinissajj' etaṃ pāpikaṃ dīṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso pāpikā dīṭṭhi yam ahaṃ paṇinissajjeyyan ti. taṃ saṃgho pāpikāya dīṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti dāṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti dāṭṭhabbā hoti pāpikā dīṭṭhi paṇinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā dīṭṭhi paṇinissajjetā, hoti āpatti dāṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā dīṭṭhi paṇinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikarohi taṃ āpattim, pāpikā te dīṭṭhi, paṇinissajj' etaṃ pāpikaṃ dīṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā dīṭṭhi yam ahaṃ paṇinissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūlḥavinayaṃ deti, amūlḥavinayārahassa tassapāpiyyasikā-kammaṃ karoti, tassapāpiyyasikākammārāhassa tājjanīya-kammaṃ karoti, tājjanīyakammārāhassa nissayakammaṃ k.,

nissayakammārahassa pabbājanīyakammaṃ k., pabbājanīyakammārahassa paṭisāraṇīyakammaṃ k., paṭisāraṇīyakammārahassa ukkhepanīyakammaṃ k., ukkhepanīyakammārahassa parivāsaṃ deti, parivāsārahaṃ mûlāya paṭikassati, mûlāya paṭikassanārahassa mānattaṃ deti, mānattārahaṃ abbheti, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. ||2|| adhammakammaṃ taṃ Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbheti, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amûlḥavinayaṃ deti amûlḥavinayārahassa sativinayaṃ deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amûlḥavinayārahassa tassapāpiyyasikākammaṃ karoti tassapāpiyyasikākammārahassa amûlḥavinayaṃ deti, tassapāpiyyasikākammārahassa tajjaniya-

kammaṃ karoti tajjanīyakammārahassa tassapāpiyyasikā-
 kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ
 karoti nissayakammārahassa tajjanīyakammaṃ karoti, nissa-
 yakammārahassa pabbājanīyakammaṃ karoti pabbājaniya-
 kammārahassa nissayakammaṃ karoti, pabbājanīyakammā-
 rahassa paṭisāraṇīyakammaṃ karoti paṭisāraṇīyakammāra-
 hassa pabbājanīyakammaṃ karoti, paṭisāraṇīyakammārahassa
 ukkhepanīyakammaṃ karoti ukkhepanīyakammārahassa paṭi-
 sāraṇīyakammaṃ karoti, ukkhepanīyakammārahassa pari-
 vāsaṃ deti parivāsārahassa ukkhepanīyakammaṃ karoti,
 parivāsaṃ deti, mūlāya paṭikassati mūlāya paṭikassanārahassa
 parivāsaṃ deti, mūlāya paṭikassanārahassa mānattaṃ deti
 mānattārahaṃ mūlāya paṭikassati, mānattārahaṃ abbhethi
 abbhānārahassa mānattaṃ deti, abbhānārahaṃ upasampādeti
 upasampadārahaṃ abbhethi, dhammakammaṃ nu kho taṃ
 bhante vinayakammaṃ ti. ||5|| adhammakammaṃ taṃ Upāli
 avinayakammaṃ. yo kho Upāli samaggo saṃgho sativinayā-
 rahassa amūlḥavinayaṃ deti amūlḥavinayārahassa sativina-
 yaṃ deti, evaṃ kho Upāli adhammakammaṃ hoti avinaya-
 kammaṃ evañ ca pana saṃgho sātisāro hoti. yo kho Upāli
 samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikā-
 kammaṃ karoti . . . upasampadārahaṃ abbhethi, evaṃ kho
 Upāli adhammakammaṃ hoti avinayakammaṃ evañ ca pana
 saṃgho sātisāro hoti. ||6||

yo nu kho bhante sāmago saṃgho sativinayārahassa
 sativinayaṃ deti amūlḥavinayārahassa amūlḥavinayaṃ
 deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ
 ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu
 kho bhante samaggo saṃgho amūlḥavinayārahassa amū-
 lḥavinayaṃ deti, tassapāpiyyasikākammārahassa tassapā-
 piyyasikākammaṃ karoti . . . abbhānārahaṃ abbhethi,
 upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho
 taṃ bhante vinayakammaṃ ti. ||7|| dhammakammaṃ taṃ
 Upāli vinayakaṇṇaṃ. yo kho Upāli samaggo saṃgho
 sativinayārahassa sativinayaṃ deti amūlḥavinayārahassa
 amūlḥavinayaṃ deti, evaṃ kho Upāli dhammakammaṃ hoti
 vinayakammaṃ evañ ca pana saṃgho anatisāro hoti. yo kho
 Upāli samaggo saṃgho amūlḥavinayārahassa amūlḥavinayaṃ

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūlḥavinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayārahamaṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tajjanīyakammaṃ karoti . . . amūlḥavinayārahamaṃ upasampādeti, amūlḥavinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālīpucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarāṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe adhikarāṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggēhi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvāsaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggēhi, hand' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhā āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayaṃ . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te

tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihisaṃsattho viharati ananulomikehi gihisaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggēhi, hand' assa mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā — la — dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kâtabbam — la —. ||6|| idha pana bhikkhave bhikkhu kuladûsako hoti pâpasamâcâro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladûsako pâpasamâcâro, hand' assa mayaṃ pabbâjanīyakammaṃ karomā 'ti te tassa pabbâjanīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhâsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihī akkosati paribhâsati, hand' assa mayaṃ paṭisâraṇīyakammaṃ karomā 'ti, te tassa paṭisâraṇīyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||8|| idha pana bhikkhave bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ passitum, hand' assa mayaṃ âpattiyaṃ adassane ukkhepanīyakammaṃ karomā 'ti, te tassa âpattiyaṃ adassane ukkhepanīyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kâtabbam. ||9|| idha pana bhikkhave bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ paṭikâtum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu âpattiṃ âpajjitvā na icchati âpattiṃ paṭikâtum, hand' assa mayaṃ âpattiyaṃ appaṭikamme ukkhepanīyakammaṃ karomā

'ti, te tassa âpattiyâ appaṭikamme ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pâpikaṃ diṭṭhiṃ paṭinissajjitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho âvuso bhikkhu na icchati pâpikaṃ diṭṭhiṃ paṭinissajjitum, hand' assa mayaṃ pâpikâya diṭṭhiyâ appaṭinissagge ukkhepaniyakammaṃ karomâ 'ti, te tassa pâpikâya diṭṭhiyâ appaṭinissagge ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||11||

idha pana bhikkhavo bhikkhu saṃghena tājjanīyakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati tājjanīyassa kammaṃ paṭippassaddhiṃ yācati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho âvuso bhikkhu saṃghena tājjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yācati, hand' assa mayaṃ tājjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tājjanīyakammaṃ paṭippassambhenti adhammena vaggâ. so tamhâ âvāsâ aññaṃ âvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: imassa kho âvuso bhikkhuno saṃghena tājjanīyakammaṃ paṭippassaddham adhammena vaggehi, hand' assa mayaṃ tājjanīyakammaṃ paṭippassambhemâ 'ti. te tassa tājjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . dhammena vaggâ . . . dhammapaṭirûpakena vaggâ . . . dhammapaṭirûpakena samaggâ. ||12|| idha pana bhikkhave bhikkhu saṃghena tājjanīyakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati tājjanīyassa kammaṃ paṭippassaddhiṃ yācati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho âvuso bhikkhu . . . yācati, hand' assa mayaṃ tājjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tājjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . (comp. § 2-5) . . . dhammapaṭirûpakena vaggâ. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomaṃ pāteti netthāraṃ vattati nissayassa kammaṃ paṭippassaddhiṃ yācati . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . âpattiyâ adassane ukkhepaniyakammaṃ kato . . . âpattiyâ appaṭikamme ukkhepaniyakammaṃ kato . . . pâpikâya diṭṭhiyâ

appaṭinissagge ukkhepaniyakammaṃ kato . . . cakkam
kātabbam. || 14 ||

idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . .
saṃghe adhikaraṇakāraḥ. tatra ce bhikkhūnaṃ evaṃ hoti :
ayaṃ kho āvuso bhikkhu bhaṇḍanakāraḥ — la — saṃghe
adhikaraṇakāraḥ, hand' assa mayaṃ tajjanīyakammaṃ
karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ
adhammena samaggakammaṃ dhammena vaggakammaṃ
dhammapaṭirūpakeṇa vaggakammaṃ dhammapaṭirūpakeṇa
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.
|| 15 || idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti
. . . te tassa tajjanīyakammaṃ karonti adhammena samaggā.
tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu
adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ
āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino. idha pana
bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . . dhammena
vaggā . . . dhammapaṭirūpakeṇa vaggā . . . dhammapaṭi-
rūpakeṇa samaggā . . . ime tattha bhikkhū dhammavā-
dino. || 16 ||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihi-
saṃsaṃgehi. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho
āvuso bhikkhu bālo avyatto . . . gihisaṃsaṃgehi, hand' assa
mayaṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ
karonti adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapaṭirūpakeṇa vaggā, dhammapaṭi-
rūpakeṇa samaggā. tatrattho saṃghe vivadati . . . ime tattha
bhikkhū dhammavādino. ime pañca vārā saṃkhiṭṭā.
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro. tatra ce . . . pabbājaniyakammaṃ karomā
'ti . . . ime pañca vārā saṃkhiṭṭā. idha pana bhikkhave
bhikkhu gihī akkosati paribhāsati. tatra ce . . . paṭisāraṇi-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā, idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyā adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā, idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyā appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchati pāpikaṃ dīṭṭhiṃ paṭinissajjitum. tatra ce . . . pāpikāya dīṭṭhiyā appaṭinissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. || 18 ||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāteti netthāraṃ vattati tajjanīyassa kammasa paṭippassaddhiṃ yāceti. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yāceti, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatraṭṭho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. || 19 || idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājanīyakammaṃ kato . . . paṭisāraṇīyakammaṃ kato . . . āpattiyā adassane ukkhepaniyakammaṃ kato . . . āpattiyā appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya dīṭṭhiyā appaṭinissagge ukkhepaniyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. || 20 || 7 ||

Campeyyakkhandhakaṃ navamaṃ.

imamhi khandhake vatthūni chattimsānīti. tassa uddānaṃ:

Campāyaṃ bhagavā āsi, vatthu Vāsabhagāmake,
āgantukānaṃ ussukkaṃ akāsi icchitabbake,
pakataññuno 'ti fiatvā ussukkaṃ na kari tadā,
ukkhitto na karotīti agamā jinasantike.|

- adhammena vaggakammaṃ samaggaṃ adhammena ca
dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |
paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ
eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |
duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.
5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi. |
ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-
naṃ
anussāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |
ubhayena vipannaṃ ca aññatradhammaṃ eva ca
vinā satthu paṭikutthaṃ kupaṃ aṭṭhānārahikaṃ. |
adhamma-vaggaṃ samaggaṃ paṭirūpāni ye duve,
dhammen' eva ca sāmaggim anuññāsi tathāgato. |
catuvaggo pañcavaggo dasavaggo ca vīsati
parovīsativaggo ca saṃgho pañcavidho tathā. |
ṭhapetvā upasampadaṃ yaṃ ca kammaṃ pavāraṇaṃ
10 abbhānakammena saha catuvaggehi kammiko. |
duve kamme ṭhapetvāna majjhadesupasampadā
abbhānaṃ pañcavaggiko sabbakammesu kammiko. |
abbhān' ekaṃ ṭhapetvāna ye bhi'khū dasavaggikā.
sabbakammakaro saṃgho viśo sabbatthakammiko. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkhāt'-antimavatthum ukkhitt' āpattādaṣṣane |
appaṭikamme diṭṭhiyā paṇḍaka-theyyasaṃvāsakaṃ
tiṭṭhiya-tiracchānagataṃ mātū pitu ca ghātakā |
araḥaṃ bhikkhunīdūsim bhedakaṃ lohituppādaṃ vyañja-
naṃ
15 nānāsaṃvāsako c' eva nānāsimāya iddhiyā |
yassa saṃgho kare kammaṃ hont' ete catuvīsati,
sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |
pārivāsikacattuttho parivāsaṃ dadeyya vā
mūlā-mānattaṃ abbheyya akammaṃ na ca karaṇaṃ. |
mūlā-araḥa-mānattā abbhānārahama eva ca
na kammakārakā pañca sambuddhena pakāsitā. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkh'-antima-ummattā khitta-vedan'-adaṣṣane |
appaṭikamme diṭṭhiyā paṇḍakāpi ca vyañjana
20 nānāsaṃvāsakā sīmā vehāsaṃ yassa kamma ca |

- atthārasaṇṇaṃ etesaṃ paṭikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanaṃ.
 saddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasaṃvāsaṃ pakkanto tiracchānagato |
 mātu pitu arahanta-dūsako saṃghabhedako
 lohituppādako c' eva ubhatovyañjano ca yo |
 ekādasannaṃ etesaṃ osāraṇaṃ na yujjati.
 hattha-pādā tadubhayaṃ kaṇṇa-nāsā tadubhayaṃ |
 aṅguli aḷa-kaṇḍaraṃ phaṇaṃ khuḷlo ca vāmano
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca sīpadi |
 pāpa-parisa-kāṇo ca kuṇi khañḇo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhiraṃ eva ca
 andhabadhiraṃ mūgo ca dvattims' ete anūnakā,
 tesāṃ osāraṇaṃ hoti sambuddhena pakāsitaṃ.
 datṭhabbā paṭikātabbā nissajjetaṃ na vijjati,
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannaṃ anuvattantaṃ satta te pi adhammikā,
 āpannaṃ nānuvattantaṃ sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭiññāya ca kārakā |
 sati-amūḷha-pāpikā tājjanīyavasena ca
 pubbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññaṃ kareyya aññaṃ soḷas' ete adhammikā,
 taṃ taṃ kareyya taṃ tassa soḷas' ete sudhammikā,
 paccāropeyya aññañño soḷas' ete adhammikā,
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,
 ekekamūlakaṃ cakkāṃ adhamman ti jino 'bravi.
 akāsi tājjanīyakammaṃ saṃgho bhaṇḍanakārako
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gacchi so,
 tattha dhammena samaggā tassa tājjanīyaṃ karuṃ,
 aññattha vaggadhammena tassa tājjanīyaṃ karuṃ,
 paṭirūpakena vaggāpi samaggāpi tathā karuṃ.
 adhammena samaggā ca, dhammena vaggam eva ca,
 paṭirūpakena vaggā ca, samaggā ca, ime padā,
 ekekamūlakaṃ katvā cakkā bandhe vicakkhaṇo.
 bālavyattassa nissayaṃ, pabbāje kuladūsakaṃ,
 paṭisāraṇīyakammaṃ kare akkosakassa ca,

adassanâpatikamme yo ca ditṭhiṃ na nissaje
 40 tesam ukkhepaniyakammaṃ satthavâhena bhâsitaṃ. |
 ukkhepaniyakammānaṃ pañño tajjanīyaṃ naye.
 tesam yeva anulomaṃ sammāvattantayācite |
 passaddhi tesam kammānaṃ hetṭhākammanayena ca.
 tasmīṃ-tasmīṃ tu kammesu tatratṭho ca vivadati |
 akataṃ dukkaṭaṃ c' eva puna kâtabbakan ti ca
 kamme passaddhiyā cāpi te bhikkhû dhammavâdino. |
 vipattivyâdhitē disvâ kammappatte mahāmuni
 paṭippassaddhim akkhâsi sallakatto va osadhan ti.

. MAHĀVAGGA.

X.

Tena samayena buddho bhagavā Kosambiyam viharati Ghositārāme. tena kho pana samayena aññataro bhikkhu āpattiṃ āpanno hoti, so tassā āpattiya āpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiya anāpattidiṭṭhino honti. so aparena samayena tassā āpattiya anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiya āpattidiṭṭhino honti. atha kho te bhikkhū taṃ bhikkhum etad avocum : āpattiṃ tvam āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yam ahaṃ passeyyan ti. atha kho te bhikkhū sāmaggim labhivā taṃ bhikkhum āpattiya adassane ukkhipimsu. || 1 || so ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito vyatto medhāvī lajjī kukkucako sikkhākāmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasaṃkamitvā etad avoca : anāpatti esā āvuso n' esā āpatti, anāpanno 'mhi n' amhi āpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammena ukkhitto kuppēna aṭṭhānārahena, hotha me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe. jānapadānam pi sandiṭṭhānam sambhattānam bhikkhūnam santike dūtāṃ pāhesi : anāpatti esā āvuso . . . aṭṭhānārahena, hontu me āyasmanto dhammato vinayato pakkhā 'ti. alabhi kho so bhikkhu jānapade pi sandiṭṭhe sambhatte bhikkhū pakkhe. || 2 || atha kho te ukkhitānuvattakā bhikkhū yena ukkhepakā bhikkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake bhikkhū etad avocum : anāpatti esā āvuso n' esā āpatti, anāpanno eso bhikkhu n' eso bhikkhu āpanno, anukkhitto eso bhikkhu n' eso bhikkhu.

ukkhitto, adhammikenā kammena ukkhitto kuppena aṭṭhānā-
rahenā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-
vattake bhikkhū etad avocaṃ : āpatti esā āvuso n' esā
anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,
ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
kena kammena ukkhitto akuppena ṭhānārahona, mā kho
tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha
anuparivārethā 'ti. evaṃ pi kho te ukkhittānuvattakā
bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ
ukkhittakaṃ bhikkhuṃ anuvattiṃsu anuparivāresuṃ. || 3 ||
atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami,
upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
ekamantaṃ nisinna kho so bhikkhu bhagavantaṃ etad avoca :
idha bhante aññataro bhikkhu āpattiṃ āpanno ahosi, so tassā
āpattiyā āpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā
anāpattidiṭṭhino ahesuṃ. so aparena samayena tassā āpattiyā
anāpattidiṭṭhi ahosi, aññe bhikkhū tassā āpattiyā āpatti-
diṭṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (= § 1)
. . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-
piṃsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .
sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so
bhante bhikkhu sandiṭṭhe . . . alabhi kho so bhante bhikkhu
jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .
evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante
ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti
anuparivārentīti. || 4 || atha kho bhagavā bhinna bhikkhu-
saṃgho bhinna bhikkhusaṃgho 'ti utṭhāyāsanā yena ukkhe-
pakā bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte
āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad
avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no
'ti yasmiṃ vā tasmīṃ vā bhikkhuṃ ukkhipitabbaṃ maññittha.
|| 5 || idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so
tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā
āpattidiṭṭhino honti. te ce bhikkhave bhikkhū taṃ bhi-
kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-
gamo . . . sikkhākāmo, sace mayaṃ imaṃ bhikkhuṃ
āpattiyā adassane ukkhipissāma na mayaṃ iminā bhikkhunā

saddhiṃ uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavathānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayaṃ iminā bhikkhunā saddhiṃ pavāressāma vinā iminā bhikkhunā pavāressāma, na mayaṃ iminā bhikkhunā saddhiṃ saṃghakammaṃ karissāma vinā iminā bhikkhunā saṃghakammaṃ karissāma, na mayaṃ iminā bhikkhunā saddhiṃ āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ yāgupāno nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayaṃ iminā bhikkhunā saddhiṃ ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayaṃ iminā bhikkhunā saddhiṃ yathāvuḍḍham abhivādanam paccuttānam añjalikammaṃ sāmīcikkammaṃ karissāma vinā iminā bhikkhunā yathāvuḍḍham . . . sāmīcikkammaṃ karissāma, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavathānam saṃghanānākaraṇan ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyaṃ adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānam bhikkhūnam etam attham bhāsivā utṭhāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattiṃ āpajjitvā n' amhā āpannā 'ti āpattiṃ na paṭikātabbam maññittha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyaṃ anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyaṃ āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikādhara paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālam mamaṃ vā kārāṇā aññesaṃ vā kārāṇā chandā dosā mohā bhayā agatim gantum, sace maṃ ime bhikkhū āpattiyaṃ adassane

ukkipissanti na mayā saddhiṃ uposathaṃ karissanti vinā mayā uposathaṃ karissanti, . . . na mayā saddhiṃ pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuḍḍhaṃ abhivādanaṃ paccuṭṭhānaṃ añjalikammaṃ sāmīcikkammaṃ karissanti, bhavissati saṃghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavatthānaṃ saṃghanānākaraṇaṃ ti, Bhodagarukena bhikkhave bhikkhūnaṃ paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānaṃ bhikkhūnaṃ etam atthaṃ bhāsivā uttbhāyāsānaṃ pakkāmi. || 8 ||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposathaṃ karonti saṃghakammaṃ karonti, ukkhepakā pana bhikkhū nissīmaṃ gantvā uposathaṃ karonti saṃghakammaṃ karonti. atha kho aññataro ukkhepakō bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etad avoca: te bhante ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposathaṃ karonti saṃghakammaṃ karonti, mayam pana ukkhepakā bhikkhū nissīmaṃ gantvā uposathaṃ karoma saṃghakammaṃ karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposathaṃ karissanti saṃghakammaṃ karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposathaṃ karissatha saṃghakammaṃ karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. || 9 || tam kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhūmiyo: attanā vā attānaṃ nānāsaṃvāsakaṃ karoti samaggo vā naṃ saṃgho ukkipati adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsakabhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabhūmiyo: attanā vā attānaṃ samānasaṃvāsakaṃ karoti samaggo vā naṃ saṃgho ukkhittaṃ osāreti adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsakabhūmiyo 'ti. || 10 || 1 ||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍana-jātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacikammaṃ upadaṃsenti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: bhinne bhikkhave saṃghe adhammiyamāno asammodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacikammaṃ upadaṃsessāma hatthaparāmāsaṃ karissāma 'ti āsane nisīditabbaṃ. bhinne bhikkhave saṃghe dhammiyamāne sammodikāya vattamānāya āsanantarikāya nisīditabbaṃ ti. ||1|| tena kho pana samayena bhikkhū saṃghamajjhe bhaṇḍana-jātā . . . vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametum. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ t̥hito kho so bhikkhu bhagavantaṃ etad avoca: idha bhante bhikkhū saṃghamajjhe . . . vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatū anukampaṃ upādāyā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkamaṃ, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahāṃ mā viggahaṃ mā vivādan ti. evaṃ vutte aññataro adhammavādī bhikkhu bhagavantaṃ etad avoca: āgāmetu bhante bhagavā dhammasāmi, appossukko bhante bhagavā diṭṭhadhammasukhavibhāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave . . . mā vivādan ti. dutiyam pi kho so adhammavādī bhikkhu bhagavantaṃ etad avoca.

āgametu bhante . . . paññāyissāmā 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtapubbaṃ bhikkhave Bārāṇasiyaṃ Brahmaḍatto nāma Kāsirājā ahosi aḍḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghīti nāma Kosalarājā ahosi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmaḍatto Kāsirājā caturaṅginīṃ senaṃ sannayhitvā Dīghītiṃ Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghīti Kosalarājā : Brahmaḍatto kira Kāsirājā caturaṅginīṃ senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghītissa Kosalarāṇño etad ahosi : Brahmaḍatto kho Kāsirājā aḍḍho . . . paripuṇṇakosakoṭṭhāgāro, ahaṃ pan' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāhaṃ paṭibalo Brahmaḍattena Kāsiraṇṇā ekasamghātam pi sahituṃ. yaṃ nūnāhaṃ paṭigace' eva nagaramhā nippateyyan ti. atha kho bhikkhave Dīghīti Kosalarājā mahesiṃ ādāya paṭigace' eva nagaramhā nippati. atha kho bhikkhave Brahmaḍatto Kāsirājā Dīghītissa Kosalarāṇño balaṃ ca vāhanaṃ ca janapadaṃ ca kosaṃ ca koṭṭhāgāraṃ ca abbhivijīya ajjhāvasati. atha kho bhikkhave Dīghīti Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbenā yena Bārāṇasī tad avasari. tatra suduṃ bhikkhave Dīghīti Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghītissa Kosalarāṇño mahesi na cirass' eva gabbhinī ahosi. tassā evarūpo dohaḷo hoti : icchatī suriyassa uggamanakāle caturaṅginīṃ senaṃ sannaddhaṃ vammikaṃ subhummiyaṃ ṭhitaṃ passituṃ khaggānaṃ ca dhovanaṃ pātuṃ. atha kho bhikkhave Dīghītissa Kosalarāṇño mahesi Dīghītiṃ Kosalarājānaṃ etad avoca : gabbhinī 'mhi deva, tassā me evarūpo dohaḷo uppanno : icchāmi suriyassa . . . pātun ti. kuto devī amhākaṃ duggatānaṃ caturaṅginīṃ senā sannaddhā vammikā subhummiyaṃ ṭhitā khaggānaṃ ca dhovanan ti. sac' āhaṃ deva na labhissāmi marissāmīti. ||4|| tena kho pana samayena bhikkhave Brahmaḍattassa Kāsiraṇṇo purohito brāhmaṇo Dīghītissa Kosalarāṇño sahāyo

hoti. atha kho bhikkhave Dīghitī Kosalarājā yena Brahma-dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkamaṃ, upasaṃkamitvā Brahma-dattassa Kāsirañño purohitaṃ brāhmaṇaṃ etad avoca : sakhī te samma gabbhinī, tassā evarūpo dohaḷo uppanno : icchatī suriyassa . . . pātun ti. tena hi deva mayam pi devīṃ passāmā 'ti. atha kho bhikkhave Dīghitissa Kosalarāñño mahesī yena Brahma-dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkamaṃ. addasa kho bhikkhave Brahma-dattassa Kāsirañño purohito brāhmaṇo Dīghitissa Kosalarāñño mahesiṃ dūrato 'va āgacchantiṃ, disvāna utṭhāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena Dīghitissa Kosalarāñño mahesī ten' añjaliṃ paṇāmetvā tikkhattuṃ udānaṃ udānesi : Kosalarājā vata bho kucchigato, Kosalarājā vata bho kucchigato 'ti. avimaṇā devī hohi, lacchasi suriyassa uggamanakāle caturaṅginīṃ senaṃ sannaddhaṃ vammikaṃ subhummiyaṃ tṭhitaṃ passituṃ khaggānaṃ ca dhovanaṃ pātun ti. ||5|| atha kho bhikkhave Brahma-dattassa Kāsirañño purohito brāhmaṇo yena Brahma-datto Kāsirājā ten' upasaṃkamaṃ, upasaṃkamitvā Brahma-dattaṃ Kāsirājānaṃ etad avoca : tathā deva nimittāni dissanti, so suriyuggamanakāle caturaṅginīṃ senā sannaddhā vammikā subhummiyaṃ tṭṭhatu khaggā ca dhoviyantū 'ti. atha kho bhikkhave Brahma-datto Kāsirājā manusse āṇāpesi : yathā bhaṇe purohito brāhmaṇo āha tathā karoṭhā 'ti, alabhi kho bhikkhave Dīghitissa Kosalarāñño mahesī suriyassa uggamanakāle caturaṅginīṃ senaṃ sannaddhaṃ vammikaṃ subhummiyaṃ tṭhitaṃ passituṃ khaggānaṃ ca dhovanaṃ pātun. atha kho bhikkhave Dīghitissa Kosalarāñño mahesī tassa gabbhassa paripākaṃ anvāya puttāṃ vijāyī, tassa Dīghāvū 'ti nāmaṃ akāṃsu. atha kho bhikkhave Dīghāvukumāro na cirass' eva viññutaṃ pāpuṇi. ||6|| atha kho bhikkhave Dīghitissa Kosalarāñño etad ahosi : ayaṃ kho Brahma-datto Kāsirājā bahuno ambhākaṃ anattassa kārako, iminā ambhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca koṭṭhāgāraṃ ca accinnaṃ. sac' āyaṃ amhe jānissati sabbeva tayo ghātāpessati. yaṃ nūnāhaṃ Dīghāvukumāraṃ bahi nagre vāseyyan ti. atha kho bhikkhave Dīghitī Kosalarājā Dīghāvukumāraṃ bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghitissa Kosalarāṇño kappako Brahmadatte Kāsiraṇṇe paṭivasati. addasa kho bhikkhave Dīghitissa Kosalarāṇño kappako Dīghitīm Kosalarājānaṃ sapajāpatikaṃ Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasantaṃ, disvāna yena Brahmaddatto Kāsirajā ten' upasaṃkami, upasaṃkamitvā Brahmaddattaṃ Kāsirājānaṃ etad avoca: Dīghīti deva Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmaddatto Kāsirajā manusse ānāpesi: tena hi bhaṇe Dīghitīm Kosalarājānaṃ sapajāpatikaṃ ānetthā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghitīm Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho bhikkhave Brahmaddatto Kāsirajā manusse ānāpesi: tena hi bhaṇe Dīghitīm Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghitīm Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ciraditthā kho me mātāpitaro. yaṃ nūnāhaṃ mātāpitaro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasiṃ pavisitvā addasa mātāpitaro dalhāya rajjuyā pacchābāhaṃ gālhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinente, disvāna yena mātāpitaro ten' upasaṃkami. addasa kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ dūrato 'va āgacchantam, disvāna Dīghāvukumāraṃ etad avoca: mā kho tvaṃ tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. ||10|| evaṃ vutte bhikkhave te manussā Dīghitīm Kosalarājānaṃ etad avocum : ummattako ayaṃ Dīghitī Kosalarājā vippalapati, ko inassa Dīghāvu, kaṃ ayaṃ evaṃ āha : mā kho tvaṃ tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāhaṃ bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvēssatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghitī Kosalarājā Dīghāvukumāraṃ etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghitīm Kosalarājānaṃ etad avocum : ummattako . . . so vibhāvēssatīti. atha kho bhikkhave te manussā Dīghitīm Kosalarājānaṃ sapajāpatikaṃ rathiyāya rathiyaṃ singhātakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbaṃ ṭhapetvā pakkamimsu. ||11|| atha kho bhikkhave Dīghāvukumāro Bārāṇasīṃ pavisitvā suraṃ niharitvā gumbiye pāyesi. yadā te mattā ahesuṃ patitā atha kaṭṭhāni saṃkaḍḍhitvā citakaṃ karitvā mātāpitunnaṃ sarīraṃ citakaṃ āropetvā aggim datvā pañjaliko tikkhattum citakaṃ padakkhiṇaṃ akāsi. tena kho pana samayena bhikkhave Brahmaddatto Kāsīrājā uparipāsādaya-
ragato hoti. addasa kho bhikkhave Brahmaddatto Kāsīrājā Dīghāvukumāraṃ pañjulikaṃ tikkhattum citakaṃ padakkhiṇaṃ karontaṃ, disvān' assa etad ahosi : nissamsayaṃ kho so manusso Dīghitissa Kosalarāṇiṇo ñāti vā sālohitō vā, aho me anattako, na hi nāma me koci āroccasatīti. ||12|| atha kho bhikkhave Dīghāvukumāro araṇṇiṃ gantvā yāvadattamaṃ kanditvā roditvā vappaṃ puñchitvā Bārāṇasīṃ pavisitvā antepurassa sāmantaṃ hatthisālaṃ gantvā hatthācariyaṃ etad avoca : icchāmi' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhaṇe mānavako sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gāyi vīṇaṃ ca vādesi. assosi kho bhikkhave Brahmaddatto Kāsīrājā rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sareṇa gītaṃ vīṇaṃ ca vāditam, sutvāna manusse pucchi : ko bhaṇe rattiyā paccūsa-

samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi
 vīṇaṃ ca vādesīti. || 13 || amukassa deva hatthācariyassa ante-
 vāsī māṇavako rattiyā paccūsasamayaṃ paccuṭṭhāya hatthisā-
 lāyaṃ mañjunā sarena gāyi vīṇaṃ ca vādesīti. tena hi bhaṇe
 taṃ māṇavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te
 manussā Brahmadattassa Kāsirañño paṭissutvā Dīghāvu-
 kumāraṃ ānesuṃ. tvaṃ bhaṇe māṇavaka rattiyā paccūsa-
 samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi
 vīṇaṃ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhaṇe
 māṇavaka gāyassu vīṇaṃ ca vādehīti. evaṃ devā 'ti kho
 bhikkhave Dīghāvukumāro Brahmadattassa Kāsirañño paṭi-
 ssutvā ārādhāpekho mañjunā sarena gāyi vīṇaṃ ca vādesi.
 atha kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāraṃ
 etad avoca : tvaṃ bhaṇe māṇavaka maṃ upatṭhabhā 'ti.
 evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
 dattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghā-
 vukumāro Brahmadattassa Kāsirañño pubbuṭṭhayaṃ ahoṣi
 pacchānipātī kiṃkārapaṭissāvī manāpacārī piyavādī. atha
 kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāraṃ na
 cirass' eva abbhantarike viṣṣākatṭhāne ṭhapesi. || 14 || atha
 kho bhikkhave Brahmadatto Kāsirājā Dīghāvukumāraṃ etad
 avoca : tena hi bhaṇe māṇavaka rathaṃ yojehi migavaṃ
 gamissāmīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro
 Brahmadattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahma-
 dattaṃ Kāsirājānaṃ etad avoca : yutto kho te deva ratho,
 yassa dāni kālāṃ maññasīti. atha kho bhikkhave Brahma-
 datto Kāsirājā rathaṃ abhirūhi, Dīghāvukumāro rathaṃ
 pesesi, tathā-tathā rathaṃ pesesi yathā-yathā aññen' eva senā
 agamāsi aññen' eva ratho. atha kho bhikkhave Brahmadatto
 Kāsirājā dūraṃ gantvā Dīghāvukumāraṃ etad avoca : tena
 hi bhaṇe māṇavaka rathaṃ muñcassu, kilanto 'mhi nipajjissā-
 mīti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
 dattassa Kāsirañño paṭissutvā rathaṃ muñcitvā paṭhaviyaṃ
 pallaṅkena nisīdi. atha kho bhikkhave Brahmadatto Kāsi-
 rājā Dīghāvukumārassa uccheṇge sīsaṃ katvā seyyaṃ
 kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami.
 || 15 || atha kho bhikkhave Dīghāvussa kumārassa etad
 ahoṣi : ayaṃ kho Brahmadatto Kāsirājā bahuno amhākaṃ

anathassa kârako, iminâ amhâkaṃ balañ ca vâhanañ ca janapado ca koso ca koṭṭhâgârañ ca acchiṇṇaṃ iminâ ca me mâtâpitaro hatâ. ayaṃ khv assa kâlo yo 'haṃ veram appeyyaṃ ti kosiyaṃ khaggaṃ nibbâhi. atha kho bhikkhave Dîghâvussa kumârassa etad ahoṣi: pitâ kho maṃ maraṇakâle avaca: mâ kho tvaṃ tâta Dîghâvu dîghaṃ passa mâ rassaṃ, na hi 'tâta Dîghâvu verena verâ sammantî, averena hi tâta Dîghâvu verâ sammantîti. na kho me taṃ paṭirûpaṃ yo 'haṃ pitu vacanaṃ atikkameyyaṃ ti kosiyaṃ khaggaṃ pavesesi. dutiyam pi kho bhikkhave Dîghâvussa kumârassa etad ahoṣi: ayaṃ kho Brahmaddatto . . . nibbâhi. dutiyam pi kho bhikkhave Dîghâvussa kumârassa etad ahoṣi: pitâ . . . atikkameyyaṃ ti, punad eva kosiyaṃ khaggaṃ pavesesi. tatiyam pi kho . . . nibbâhi. tatiyam pi kho . . . pavesesi. atha kho bhikkhave Brahmaddatto Kâsirâjâ bhîto ubbiggo ussâṅki utrasso sahasâ vuṭṭhâsi. atha kho bhikkhave Dîghâvukumâro Brahmaddattaṃ Kâsirâjanaṃ etad avoca: kissa tvaṃ deva bhîto . . . vuṭṭhâsîti. idha maṃ bhaṇe māṇavaka Dîghîtissa Kosalarañño putto Dîghâvukumâro supinantaṃ khaggena paripâtesi tenâhaṃ bhîto ubbiggo ussâṅki utrasso sahasâ vuṭṭhâsin ti. || 16 || atha kho bhikkhave Dîghâvukumâro vâmena hatthena Brahmaddattassa Kâsirâñño sîsaṃ parâmasitvâ dakkhiṇena hatthena khaggaṃ nibbâhetvâ Brahmaddattaṃ Kâsirâjanaṃ etad avoca: ahaṃ kho so deva Dîghîtissa Kosalarañño putto Dîghâvukumâro. bahunō tvaṃ amhâkaṃ anathassa kârako, tayâ amhâkaṃ balañ ca vâhanañ ca janapado ca koso ca koṭṭhâgârañ ca acchiṇṇaṃ tayâ ca me mâtâpitaro hatâ. ayaṃ khv assa kâlo yv âhaṃ veram appeyyaṃ ti. atha kho bhikkhave Brahmaddatto Kâsirâjâ Dîghâvussa kumârassa pâdesu sirasâ nipatitvâ Dîghâvukumâraṃ etad avoca: jîvitaṃ me tâta Dîghâvu dehi, jîvitaṃ me tâta Dîghâvu dehîti. ky âhaṃ ussahâmi devassa jîvitaṃ dâtum, devo kho me jîvitaṃ dadeyyâ 'ti. tena hi tâta Dîghâvu tvañ c' eva me jîvitaṃ dehi ahañ ca te jîvitaṃ dammîti. atha kho bhikkhave Brahmaddatto ca Kâsirâjâ Dîghâvu ca kumâro aññamaññassa jîvitaṃ adamsu pâṇiñ ca aggaḃesum sapathañ ca akamsu adrûbhâya. atha kho bhikkhave Brahmaddatto Kâsirâjâ Dîghâvukumâraṃ etad avoca.

tena hi tâta Dighâvu ratham yojehi gamissamâ 'ti. evam devâ 'ti kho bhikkhave Dighâvukumâro Brahmadattassa Kâsirañño paṭissutvâ ratham yojetvâ Brahmadattam Kâsirâ-jānam etad avoca : yutto kho te deva ratho, yassa dâni kâlam maññasīti. atha kho bhikkhave Brahmadatto Kâsirâ-rājâ ratham abhirūhi, Dighâvukumâro ratham pesesi, tathâ -tathâ ratham pesesi yathâ-yathâ na cirass' eva' senâya samâ-gacchi. ||17|| atha kho bhikkhave Brahmadatto Kâsirâjâ Bârânasim pavisitvâ amacce pârisajje sannipâtâpetvâ etad avoca : sace bhane Dighâtissa Kosalarañño puttam Dighâvu-kumâram passeyyâtha kinti nam kareyyâthâ 'ti. ekacce evam âhamso : mayam deva hatthe chindeyyâma, mayam deva pâde chindeyyâma, mayam deva hatthapâde chindeyyâ-ma, mayam deva kaṇṇe chindeyyâma, mayam deva nâsam chindeyyâma, mayam deva kaṇṇanâsam chindeyyâma, mayam deva sisam chindeyyâmâ 'ti. ayam kho bhane Dighâtissa Kosalarañño putto Dighâvukumâro, nâyam labbhâ kiñci kâtuṃ, iminâ ca me jivitaṃ dinnam mayâ ca imassa jivitaṃ dinnan ti. ||18|| atha kho bhikkhave Brahmadatto Kâsirâjâ Dighâvukumâram etad avoca : yam kho te tâta Dighâvu pitâ maraṇakâle avaca : mâ kho tvaṃ tâta Dighâvu digham passa mâ rassam, na hi tâta Dighâvu verena verâ sammanti, averena hi tâta Dighâvu verâ sammantīti, kin te pitâ sandhâya avacâ 'ti. yam kho me deva pitâ maraṇakâle avaca mâ dighan ti, mâ ciram veram akāsīti, imam kho me deva pitâ maraṇakâle avaca mâ dighan ti. yam kho me deva pitâ maraṇakâle avaca mâ rassan ti, mâ khippam mittehi bhijjitthâ 'ti, imam kho me deva pitâ maraṇakâle avaca mâ rassan ti. yam kho me deva pitâ maraṇakâle avaca na hi tâta Dighâvu verena verâ sammanti, averena hi tâta Dighâvu verâ sammantīti, devena me mâtâpitaro hatâ 'ti, sac' âham devam jivitâ voropeyyam ye devassa atthakâmâ te mam jivitâ voropeyyum, ye me atthakâmâ te te jivitâ voropeyyum, evam tam veram verena na vûpasameyya. idâni ca pana me devena jivitaṃ dinnam mayâ ca devassa jivitaṃ dinnam, evam veram averena vûpasantam. imam kho me deva pitâ maraṇakâle avaca : na hi tâta . . . sammantīti. ||19|| atha kho bhikkhave Brahmadatto Kâsirâjâ acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam Dighāvukumāro, yatra hi nāma pituno saṃkhittena bhāsitaṃ vitthārena atthaṃ ājānissatīti, pettikaṃ balañ ca vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi dhītaṃ ca adāsi. tesam hi nāma bhikkhave rājūnaṃ ādinnadaṇḍānaṃ ādinnasatthānaṃ evarūpaṃ khantisoraccaṃ bhavissatīti, idha kho pana taṃ bhikkhave sobbheṭṭha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā khamā ca bhavēyyātha soratā ca 'ti. tatiyaṃ pi kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahaṃ mā viggahaṃ mā vivādan ti. tatiyaṃ pi kho so adhammavādī bhikkhu bhagavantam etad avoca: āgametu bhanto bhagavā dhammasāmi, appossukko bhanto bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāma 'ti. atha kho bhagavā pariyādinnaṃ rūpā kho ime moghapurisa, na yime sukarā saññāpetun ti utthāyāsanā pakkāmi. ||20||2||

Dighāvubhāṇavāraṃ paṭthamaṃ.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya Kosambim piṇḍāya pāvisi, Kosambiyam piṇḍāya caritvā pacchābhataṃ piṇḍapātapatikanto senāsanaṃ saṃsāmetvā pattacivaram ādāya saṃghamaṃ jheṭṭhako 'va imā gāthāyo abbhāsi:

puṭhusaddo samajano na bālo koci maññatha
saṃghasmiṃ bhijjamānasmiṃ, n' aññaṃ bhiyyo amañña-
rum.

parimuttā paṇḍitā bhāsā vacāgocarabhāṇino,
yāv' icchanti mukhāyānaṃ, yena nītā na taṃ vidū.
akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
ye taṃ upanayhanti, veraṃ tesam na sammati.
akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
ye taṃ na upanayhanti, veraṃ tes' ūpasammati.
na hi verena verāni sammant' idha kudācanaṃ,
5 averena ca sammanti, esa dhammo sanantano.
pare ca na vijānanti mayam ettha yaṃ mase,
ye ca tattha vijānanti, tato sammanti medhagā.

aṭṭhicchinnā paṇaharā gavāssadhanahārino
 raṭṭhaṃ vilumpamānānaṃ tesam pi hoti saṃgati. kasmā
 tumbhākaṃ no siyā.
 sace labhetha nipakaṃ sahāyaṃ saddhiṇcaram sādhuvi-
 hāri dhīraṃ,
 abhibbhuyya sabbāni parissayāni careyya ten' attamano
 satimā.
 no ce labhetha nipakaṃ sahāyaṃ saddhiṇcaram sādhuvi-
 hāri dhīraṃ
 rājā va raṭṭhaṃ vijitaṃ pahāya eko care mātāṅgaraṇṇe
 va nāgo.
 ekassa caritaṃ seyyo, n' atthi bāle sahāyatā.
 eko care na ca pāpāni kayirā appossukko mātāṅgaraṇṇe
 10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamajjhe ʔhitako 'va imā gāthāyo
 bhāsivā yena Bālakaloṇakāragāmo ten' upasaṃkama.
 tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanaṃ paṇṇāpesi pādoda-
 kaṃ pādapiṭhaṃ pādakathalikam upanikkhipi, paccuggantvā
 pattaṇṇavarāṃ paṭiggahesi. nisīdi bhagavā paṇṇatto āsane,
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
 abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinnaṃ kho
 āyasmantaṃ Bhagum bhagavā etad avoca : kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilama-
 sīti. khamanīyam bhagavā, yāpanīyam bhagavā, na cāhaṃ
 bhante piṇḍakena kilamāmi. atha kho bhagavā āyasmantaṃ
 Bhagum dhammiyā kathāya sandassetvā . . . sampahaṃsetvā
 utṭhāyāsana yena Pācīnavamsadāyo ten' upasaṃkama.
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantaṃ etad avoca : mā samaṇa
 etaṃ dāyam pāvisi, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhiṃ mantayamāpassa,
 sutvā dāyapālaṃ etad avoca : māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacivaraṃ paṭiggahehi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantaṃ abhivādetvā ekamantaṃ nisīdiṃsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaniyaṃ, kacci yāpaniyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārihi saddhiṃ viharāmīti. tassa mayhaṃ bhante imesu āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sukaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṃ cittaṃ vasena vatteyyaṃ ti. so kho ahaṃ bhante sukaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṃ cittaṃ vasena vattāmi, nūnā hi kho no bhante kāyā ekaṃ ca pana maññe cittaṃ ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittaṃ ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. ||4|| kacci pana vo Anuruddhā appa-

matthā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākaṃ yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭṭham pādakathalikam upanikkhipati, avakkārapātim dhovitvā upatṭhāpeti, pāniyam paribhojaniyam upatṭhāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṅkhati, bhuñjati, no ce ākaṅkhati, appaharite vā chaḍḍeti appānake vā uḍake opilāpeti, so āsanam uddharati, pādodakam pādapiṭṭham pādakathalikam paṭisāmeti, avakkārapātim dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaḡhaṭam vā rittam tucchaṃ so upatṭhāpeti. sac' assa hoti avisayhaṃ hatthavikārena, dutiyaṃ āmantetvā hatthavilāṅghakena upatṭhāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. || 5 ||

atha kho bhagavā āyasmantaṃ ca Anuruddhaṃ āyasmantaṃ ca Nandiyam āyasmantaṃ ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utṭhāyāsanaṃ yena Pārileyyakaṃ tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Pārileyyakaṃ tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivattako udapādi: ahaṃ kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṃghe adhikarānakārakehi, so 'mhi etarahi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarānakārakehi. aññataro pi kho hatthināgo ākiṇṇo viharati hatthihi hatthinihi hatthikaḷabhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādāti, obhaggobhaggaṃ c' assa sākhābhaṅgaṃ khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otinṇassa hatthiniyo kāyam upanighaṃsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahoṣi : ahaṃ kho ākiṇṇo viharāmi hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggaṇi ca me sākhābhaṅgaṃ khādanti, āvilāni ca pāṇiyāni pivāmi, ogāhantassa me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkami, upasaṃkamitvā soṇḍāya bhagavato pāṇiyaṃ paribhojaniyaṃ upaṭṭhāpeti appaharitaṇ ca karoti. atha kho tassa hatthināgassa etad ahoṣi : ahaṃ kho pubbe ākiṇṇo na phāsu vihāsiṃ hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādiṃ, obhaggobhaggaṇi ca me sākhābhaṅgaṃ khādiṃsu, āvilāni ca pāṇiyāni apāyimi, ogāhantassa ca me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarahi eko adutiyo sukkaṃ phāsu viharāmi aññatr' eva hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpehiti. atha kho bhagavā attano ca pavivekaṃ viditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena īsādantassa hatthino

sameti cittaṃ cittena yad eko ramati vane 'ti. ||7|| 4 ||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno ambhākaṃ anatthassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccutṭheyyāma na añjalikammaṃ sāmīcikkammaṃ kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjiiyamānā asakkārāpakatā pakkamissanti vā vibbhamiṣṣanti vā bhagavantaṃ vā pasādessanti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccutṭhesuṃ na

añjalikammaṃ sāmīcikkammaṃ akaṃsu na sakkariṃsu na garukariṃsu na mānesuṃ na pūjesuṃ upagaṭṭānaṃ pi piṇḍa-pātaṃ na adaṃsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evaṃ āhaṃsu: handa mayaṃ āvuso Sāvattthiṃ gantvā bhagavato santike imaṃ adhikaraṇaṃ vūpasamevā 'ti. atha kho Kosambakā bhikkhū senāsanaṃ saṃsāmetvā^{*} pattacivaraṃ ādāya yena Sāvattthi ten' upasaṃkamīsu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattthiṃ āgacchanti. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmi. tena hi tvam Sāriputta yathā-dhammo tathā tiṭṭhāhi. kathāhaṃ bhante jāneyyaṃ dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādi jānitabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dīpeti, dhammaṃ adhammo 'ti dīpeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatena bhāsitaṃ lapitaṃ tathāgatenā 'ti d., bhāsitaṃ lapitaṃ tathāgatena abhāsitaṃ alapitaṃ tathāgatenā 'ti d., anāciṇṇaṃ tathāgatena āciṇṇaṃ tathāgatenā 'ti d., āciṇṇaṃ tathāgatena anāciṇṇaṃ tathāgatenā 'ti d., appaṇṇattaṃ tathāgatena paṇṇattaṃ tathāgatenā 'ti d., paṇṇattaṃ tathāgatena appaṇṇattaṃ tathāgatenā 'ti d., anāpattiṃ āpattiṃ d., āpattiṃ anāpattīti d., lahukaṃ āpattiṃ garukā āpattīti d., garukaṃ āpattiṃ lahukā āpattīti d., sāvasesaṃ āpattiṃ anavasesā āpattīti d., anavasesaṃ āpattiṃ sāvasesā āpattīti d., duṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti d., aduṭṭhullaṃ āpattiṃ duṭṭhullā āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādi jānitabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādi jānitabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dīpeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitaṃ lapitaṃ tathāgatena . . . , anāciṇṇaṃ tathāgatena . . . , āciṇṇaṃ tathāgatena . . . , appaṇṇattaṃ tathāgatena . . . , paṇṇattaṃ tathāgatena . . . , āpattiṃ . . . , anāpattiṃ . . . , lahukaṃ āpattiṃ . . . , garukaṃ āpattiṃ . . . , sāvasesaṃ āpattiṃ . . . , anavasesaṃ āpattiṃ . . . , duṭṭhullaṃ āpattiṃ . . . , aduṭṭhullaṃ āpattiṃ aduṭṭhullā āpattīti dīpeti. imehi kho Sāriputta aṭṭhārasehi vatthūhi dhammavādi jānitaḃbo 'ti. ||5||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Read Rāhula instead of Sāriputta*) . . . dhammavādi jānitaḃbo 'ti. ||6||

assosi kho Mahāpajāpati Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpati Gotamī yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitā kho Mahāpajāpati Gotamī bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmiti. tena hi tvaṃ Gotamī ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehi, yaṃ ca kiñci bhikkhunīsaṃghena bhikkhusaṃghato paccāsiṃsitaḃbaṃ sabbaṃ taṃ dhammavādito 'va paccāsiṃsitaḃbaṃ ti. ||7|| assosi kho Anāthapiṇḍiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati bhagavantaṃ etad avoca: te kira bhante . . . paṭipajjāmiti. tena hi tvaṃ gahapati ubhayattha dānaṃ dehi, ubhayattha dānaṃ datvā ubhayattha dhammaṃ suṇa, ubhayattha dhammaṃ sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocelīti. ||8|| assosi kho Visākhā Migāramâtā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmiti. tena hi tvaṃ Visākhe ubhayattha dānaṃ dehi . . . rocehīti. ||9||

atha kho Kosambakā bhikkhū anupubbena yeṇa Sāvatti tad avasarūṃ. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattiṃ anuppattā. kathaṃ nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittaṃ senāsanaṃ dātabban ti. sace pana bhante vivittaṃ na hoti kathaṃ paṭipajjitabban ti. tena hi Sāriputta vivittaṃ katvāpi dātabbam. na tv evāhaṃ Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsanaṃ paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante kathaṃ paṭipajjitabban ti. ānisaṃ kho Sāriputta sabbesaṃ samakaṃ bhājetabban ti. ||10||

atha kho tassa ukkhittakassa bhikkhuno dhammaṃ ca vinayaṃ ca paccavekkhantassa etad uhoṣi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammaṇa ukkhitto akuppēna ṭhānāraheṇā 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānupattakā bhikkhū ten' upasaṃkami, upasaṃkamitvā ukkhittānupattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārahena. eha maṃ āyasmanto osārethā 'ti. ||11|| atha kho te ukkhittānupattakā bhikkhū taṃ ukkhittakaṃ bhikkhuṃ ādāya yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ekamantaṃ nisinnā kho te bhikkhū bhagavantam etad avocum : ayaṃ bhante ukkhittako bhikkhu evaṃ āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. kathaṃ nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammaṇa ukkhitto akuppenna ṭhānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhuṃ osārethā 'ti. ||12|| atha kho te ukkhittānuvattakā bhikkhū taṃ ukkhittakaṃ bhikkhuṃ osāretvā yena ukkhepakā bhikkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake bhikkhū etaṃ avocaṃ : yasmim āvuso vatthusmim ahosi saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa mayā āvuso tassa vatthussa vūpasamāya saṃghasāmaggiṃ karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu, ekamantaṃ nisinnā kho te bhikkhū bhagavantaṃ etaṃ avocaṃ : te bhante ukkhittānuvattakā bhikkhū evaṃ āhaṃsu : yasmim āvuso vatthusmim ahosi . . . saṃghasāmaggiṃ karomā 'ti. kathaṃ nu kho bhante paṭipajjitabbaṃ ti. ||13|| yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya saṃghasāmaggiṃ karotu. evaṃ ca pana bhikkhave kātabbā. sabbe' eva ekajjhaṃ sannipatitabbaṃ gilānehi ca agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. yasmim vatthusmim ahosi saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. yadi saṃghassa pattakallaṃ saṃgho tassa vatthussa vūpasamāya saṃghasāmaggiṃ kareyya. eṣā ñatti. suṇātu me bhante saṃgho. yasmim vatthusmim . . . osārito ca. saṃgho tassa vatthussa vūpasamāya saṃghasāmaggiṃ karoti. yassāyasmato khamati tassa vatthussa vūpasamāya saṃghasāmaggiyā karaṇaṃ so tuṇh' assa, yassa na khamati so bhāseyya. katā saṃghena tassa vatthussa vūpasamāya saṃghasāmaggiṃ nibutā saṃgharāji nihato saṃghabhedo. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayānīti. tāvad eva uposatho kātabbo pātimokkhaṃ uddisitaṃ ti. ||14|| 5 ||

atha kho āyasmā Upāli yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho āyasmā Upāli bhagavantam etad avoca: yasmim bhante vatthusmim hoti samghassa bhaṇḍanaṃ . . . samghanānākaraṇaṃ, samgho taṃ vatthum avinicchinitvā amulā mūlaṃ gantvā samghasāmaggiṃ karoti, dhammikā nu kho sā bhante samghasāmaggīti. yasmim Upāli vatthusmim hoti . . . samgho taṃ vatthum avinicchinitvā amulā mūlaṃ gantvā samghasāmaggiṃ karoti, adhammikā sā Upāli samghasāmaggīti. yasmim pana bhante vatthusmim hoti . . . samgho taṃ vatthum vinicchinitvā mūlā mūlaṃ gantvā samghasāmaggiṃ karoti, dhammikā nu kho sā bhante samghasāmaggīti. yasmim Upāli vatthusmim hoti . . . samgho taṃ vatthum vinicchinitvā mūlā mūlaṃ gantvā samghasāmaggiṃ karoti, dhammikā sā Upāli samghasāmaggīti. || 1 ||

kati nu kho bhante samghasāmaggiyo 'ti. dve 'mā Upāli samghasāmaggiyo. atth' Upāli samghasāmaggī atthāpetā vyañjanupetā, atth' Upāli samghasāmaggī atthupetā ca vyañjanupetā ca. katamā ca Upāli samghasāmaggī atthāpetā vyañjanupetā. yasmim Upāli vatthusmim hoti samghassa bhaṇḍanaṃ . . . samghanānākaraṇaṃ, samgho taṃ vatthum avinicchinitva amulā mūlaṃ gantvā samghasāmaggiṃ karoti. ayam vuccati Upāli samghasāmaggī atthāpetā vyañjanupetā. katamā ca Upāli samghasāmaggī atthupetā ca vyañjanupetā ca. yasmim Upāli vatthusmim hoti samghassa bhaṇḍanaṃ . . . samghanānākaraṇaṃ, samgho taṃ vatthum vinicchinitvā mūlā mūlaṃ gantvā samghasāmaggiṃ karoti. ayam vuccati Upāli samghasāmaggī atthupetā ca vyañjanupetā ca. imā kho Upāli dve samghasāmaggiyo ti. || 2 ||

atha kho āyasmā Upāli utthāyāsanaṃ ekamsam uttarāsāṇgaṃ karitvā yena bhagavā ten' añjalim paṇāmetvā bhagavantam gāthāya ajjhabhāsi:

samghassa kicesu ca mantanāsu ca atthesu jātesu vinichchayesu ca

kathamapakāro idha naro mahatthiko bhikkhu katham hoti idha paggahāraho 'ti.

- anānuvājjo paṭhamena sīlato avekkhitācāro susaṃvu-
 tindriyo,
 paccatthikā na upavadanti dhammato, na hi 'ssa taṃ hoti
 vadeyyuṃ yena naṃ.|
 so tādiso sīlavisuddhiyā t̥hito visārado hoti visayha
 bhāsati,
 na ccham̐bhati parisagato na vedhati, atthaṃ na hāpeti
 anuyyutaṃ bhaṇaṃ,|
 tath' eva pañhaṃ parisāsu pucchito na c' eva pajjhāyati
 na māṅku hoti.
 so kālāgataṃ vyākaraṇārahaṃ vaco rañjjeti viññūparisaṃ
 vicakkhaṇo,|
 sagāvaro vuḍḍhataresu bhikkhusu ācerakamhi ca sake
 visārado,
 alaṃ pametun, paṇo kathetave, paccatthikānañ ca
 5 viraddhikovido,|
 paccatthikā yena vajanti niggaḥaṃ mahājano paññāpanaṃ
 ca gacchati,
 sakañ ca ādāyaṃ ayaṃ na riñcati vyākaraṇapañham anu-
 paghātikaṃ,|
 dūteyyakammesu alaṃ samuggaho saṃghassa kieccesu ca
 āhunaṃ yathā,
 karaṃvacō bhikkhugaṇena pesito ahaṃ karomīti na tena
 maññati,|
 āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
 vutṭhāti,
 ete vibhaṅgā ubhayassa sāgatā, āpattivutṭhānapadassa
 kovido,|
 nissāraṇaṃ gacchati yāni cācaraṃ, nissārito hoti yathā ca
 vatthunā,
 osāraṇaṃ taṃvusitassa jantuno etam pi jānāti vibhaṅga-
 kovido,|
 sagāvaro vuḍḍhataresu bhikkhusu navesu thesesu ca
 majjhimesu ca,
 mahājanass' atthacaro 'dha paṇḍito, so tādiso bhikkhu
 10. idha paggaḥāraho 'ti. || 3 || 6 ||
 Kosambakkhandhako dasamo.

tassa uddānaṃ :

Kosambiyāṃ jīnavaro, vivād' āpattidassane,
 ukkhipeyya yasmim̐ tasmim̐, tassa yāpatti desaye.|
 anto sīmāyāṃ, tatth' eva, pañc', ekañ c' eva, sampadā,
 Pārileyyā ca, Sāvatti, Sāriputto ca, Kolito,|
 Mahākassapa-Kaccāno, Koṭṭhito, Kappinena ca,
 Mahācundo ca, Anuruddho, Revato, Upālivhayo,|
 Ānando, Rāhulo c' eva, Gotamī, 'nāthapiṇḍiko, Visākhā
 Migāramātā ca,
 senāsanāṃ vivittaṃ ca, āmisāṃ samakam pi ca,|
 na kena chando dātabbo, Upāli paripucchito,
 5 anupavajji viśīlena, sāmaggī jinasāsane 'ti.

MAHĀVAGGAṀ SAMATTAM.

. VARIOUS READINGS.

A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pāli 17 (Sinhalese writing).

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA's Aṭṭhakathā; MS. of the Paris Library, fonds Pāli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukhaṃ paṭisaṃvedi ACE, vimuttisukhapāṭisaṃvedi BD. Comp. Jātaka, i. p. 77, 80, ed. Fausböll.— 2, jarāmarāṇasokaṃ C at both places.— 3, yadā have ABCE, yadā bhava D. —jhāyino B, —brahmaṇassa AC. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, AC have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarāmarāṇasokaṃ.— 5, jhāyino

corrected to jhāyato B. —pavedīti corrected to avedīti B.—
 6, C reads again at both places jarāmarāṇasokap°.— 7, obhā-
 sayam ant° ABC. Comp. the note of M. Senart on Kacc.
 i. 4, 5.— 2. 1, samādhi utṭhahitvā B. —vimuttisukhap° D,
 vimuttisukhaṃ p° ABC E.— 2, huhukajātiko A, huhuṃkaj°
 BCDE. Buddhaghosa: so kira ditṭhamaṅgaliko mānavasena
 kodhavasena ca huhun ti karonto vicarati, tasmiṃ huhuṃkajā-
 tiko 'ti vuccati. huhukajātiko ti pi paṭhanti. —brahmaṇa-
 kāraṇā A, brāhmaṇakāraṇā B, brahmaṇakarā C.— 3, yatatto
 ACDE, yuttatto B. —brāhmaṇavādaṃ B.— 3. 1, samādhi
 vuṭṭhahitvā B. —Ajapālanigrodharukkhamūlā A, °nigrodha-
 mūle B, °nigrodhamūlā C. —Muñjalindarukkhamūle A, Mu-
 calindamūle B, Muñcalindamūle C. —vimuttisukhaṃ p° AC.
 — 2, sattāhavatṭṭalīkā ABC, sattāhavaddalīkā D, sattāhavadda-
 likā E. Comp. Jātaka i. p. 80. —°duddini AB, °duṭṭini C,
 °duddini DE.— 3, viddhaṃ ACDE, visuddhaṃ B. —pañja-
 liko C.— 4, asmimānassa vinayo B.— 4. 1, samādhi vuṭṭh°
 B. —vimuttisukhaṃ p° AC.— 2, taṃ desaṃ gantukāmā
 addh° C. —gacchata bhagavantaṃ B.— 5, oṇitapattapaṇi
 ABC. —te ca BC.— 5. 1, samādhi v° B.— 2, ālayapamuditā
 and ālayapamuditāya A, ālayasamuditā and °pamuditāya B,
 °samuditā and °samuditāya C, ālayesu suṭṭhu muditā 'ti
 ālayasammuditā DE. In § 8, 9, B reads °samuditā and
 °samuditāya, C °samuditā, °samudditā and °samuditāya,
 °samudditāya. —duddasaṃ A, sududdasaṃ BC. In § 8, 9, B
 reads duddasaṃ, and thus reads C in § 9, but sududdasaṃ in
 § 8.— 3, apissu AB, api sudaṃ C. —susambuddho AC. In § 8
 C reads susampuddho, § 9 susambuddho. —paṭisotagāmi cor-
 rected to °gāmiṃ C, paṭisotegāmiṃ ti D, paṭisotagāmi ti E. —
 dakkhinti D, dakkhanti ABCE.— 4, vata bho at both places
 BC, vata so at both places A; comp. Jātaka i. p. 81.— 6,
 bhummiyaṃ nih° C.— 7, avekkhassu AE, āvekkhassu B,
 apekkh° CD. In § 9, 10, C reads avekkh°. —dhīra corrected
 to vīra B.— 8, apisu taṃ Brahme B, api sudaṃ me Brahme
 C; A omits this passage.— 11, °posini all MSS. —accuggamma
 ACE, ajjugg° B, abbhuggamma D, comp. Lal. Vist. p. 520
 ed. Calc., where I propose to read udakātyudgatāni.— 6. 3, 4,
 Udako, Udakassa AC, Uddako, Uddakassa B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Rāmaputra.— 8, Kāsinam A D, Kāsinam C, Kāsiyam B, Kāsinam or Kāsinam E. —andhibhūtasmi A C. —āhañhi A E, ahañhi B, āhañci C, ahañhi D. —amatadundubhīti D (not E). 9, yathā pi kho B. —hupeyya āvuso A, hupeyyā āv° B, hupeyyam āv° C, hupeyya pāvuso ti āvuso evam pi nāma bhaveyya DE. —okampetvā A C, okappetvā (“sīsam cāletvā” DE) B D E.— 10, āvaḍḍho bāhullāyā ti D. —paccupathāpetabbo A B, paccuṭṭhātabbo C. —11, apissu A B, api sudam C. — 12, samudācarittha C. —The Jātaka Aṭṭhakathā (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathāgato sammāsambuddho.— 13, 15, cariyāya B, iriyāya A, cariyāya corrected to iriyāya C.— 13, uttarimanussadhammam C, °mmā A B. —bāhulliko A C, bahulikato B. —uttarim manussadhammā A, uttarimanussadhammam B C.— 15, uttarim manussadhammā A, uttarimanussadhammā B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B. —abbhāsita A, abbhāvitam D, bhāsita BE. The comment explains the word: vākya-nādan ti. —asakkhi kho A, asaṇṭhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D. —puna sussimsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussūsimsu.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññāsi A B C.— 28, paccaññāsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatā C. —evam A C, etam B.— 31, devānubhāvan ti B C. —Aññākaṇḍañño (at the first place) B. The Jāt. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññākaṇḍañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnātakaṇḍinya.— 32, C almost constantly reads svākhyāto. —tassa āyasmato Kaṇḍañassa A. 35, nīhārabhatto iminā nīhārena C, nīhārabhatto A, iminā hārena B. —B inserts nīhārabhatte, which is corrected to °bhatto, before cayo.— 39, vedanā bhikkhave anattā C. —labbheṭha ca vedanāyam A. —na ca labbhati vedanāyam A B. 41, viññānam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kallam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the *Anattalakkhaṇasutta* as well as of the *Cūḷarāhulovāda* (Berlin MS. of the *Suttasamgaha*). Comp. also i. 21. 4.—**7.** 1, *hetṭhā pāsādaṃ A*, *h° pāsādā B*, *h° pasādā* corrected to *h° pasādaṃ C*. —*pi niddā okkami A*, *pi pacchā niddaṃ okkami C*, *pi niddā okkamati parijanassāpi pacchā niddaṃ okkami B*.— 2, *mudīṅgaṃ A*, *mudigaṃ C*. —*vikesikaṃ A*, *vikkesikaṃ C*, *vikkhesitaṃ B*. — *vikkheḷikaṃ A C*, *vikkheḷikaṃ B*. —*aññā vip̐palaṇṇantiyo C*. — *saṇṭhāti C*. —*idaṃ upaddutaṃ A*. —*idaṃ upassaṭṭhaṃ A*.— 3, *abhirūhitaṃ B*.— 6, *dukkhasamudayaṃ nirodhamaggaṃ B*. The same reading constantly occurs in this MS.— 7, *catuddisā A*, *catudisā C*, *catusu disā B*.— 8, *AB* omit *idha nisinno*. — 9, *api nu bhante A C*. — 10, *dakkhintīti B*, *dakkhantīti A C*. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah. —so *ca loke C*.— 11, *vimucci C*, *vimuccati A*, *vimuttaṃ B*.— 14, *lābhā A B*, *sulābhā C*. —*suladdhaṃ A*, *suladdhaṃ lābhā B*, *lābhisuladdhaṃ C*. —*ajjatanāya A C*, *ajja svātanāya B*.— **8.** 3, *tā ca loke A B*, *tā ca kho loke C*.— **9.** 2, *ime me bhante A*, *ima bhante B*, *ime ca kho bhante C*.—**10.** 1 and 2, *janapadā A B C*. Probably we ought to read *janapade*, comp. *Bārāṇasiyaṃ seṭṭhānuseṭṭhināṃ*, in the preceding chapter.— 2, *ime me bhante A C*, *ime bhante B*.— 4, *sā tesāṃ A*, *sāva t° C*, *yāva t° B*.— **11.** 1, *muttāhaṃ A B*, *muttānaṃ haṃ C*. —*manussā* constantly *C*. —*mā ekena maggena C*. —*agamittha A C*, *agamattha D*, *āgamete* corrected to *āgamatta B*. —*ahaṃ hi bhikkhave B*. —*Senānigamo* corrected to *Senānigamo B*, *Senanigamo A*, *Senonigamo C*.— 2, *bandhosi A B C*. —*mahābandhanabandho A*, *Mārabandhanabaddho* corrected to *mahāb° C*, *Mārabandhanabandho B*. —*muttohaṃ B*. —*mahābandhanamutto A*, *Mārabandh° B*, *Mārabandh°* corrected to *mahāb° C*. —*nīhato B*. —*bādhayissāmi A B C*; the true reading apparently is *bandhayissāmi*.— **12.** 3, *pabbājetuṃ upasampādetuṃ ti A*, *pabbājetha upasampādetha B*, and thus reads *C*, where it is corrected thus: *pabbājetu upasampādetuṃ*. *D*: *pabbājethā tiādimhi*.— 4, *gacchāmiti C*, *gacchāmi A B*.— **13.** 1, *vuṭṭhavasso C*.— 2, *bandhosi A B*, *baddhosi* corrected to *bandhosi C*. —*Mārapāsena A B*, *Māra-*

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho BC. —muttāhaṃ AC, muttohi B. —Mārapāsenā AB, Mārapāsehi C. —Mārabāndhanamutto C.— 14. 1, tasmim yeva vanasaṇḍe A, tasmim van° B, tasmi ca van° C. —ekassa pana pajāpati B. —nāhoti AB, nāhosi C. —ānitā hoti B.— 2, paricārimhā AB. —nāhoti B.— 3, taṃ kāraṇaṃ kiṃ B. —ye mayam instead of yaṃ mayam all three MSS.— 5, sā va AC, yā ca B.— 15. 1, B omits tesu.— 2, jaṭilasseva assamo C. —agaruṃ and garuṃ almost constantly C. —api caṇḍ° C. —vihedhesīti constantly AC. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). — 3, pariyādeyyan ti AB, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhihhaveyya vā vināseyya vā. — 4, abhisamkhāritvā AC, °kharitvā B. It ought to be corrected: abhisamkhāretvā, comp. i. 7. 8. —nāge AB, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.— 5, pariyāditvā B.— 6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca BC. —vibodhesīti AC. —naṃ AC, taṃ B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyatīti C.— 7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohikā. —kāye A, kāyena B, rūpakāye C.— 16. 1, upasamkami AB, upasamgami C instead of upasamkamipsu. —pi nāma mahanto B.— 2, upasamkami AC. —pi nāma mahantā B.— 17. 1, vannānipabbhāhi B.— 2, vaṇṇānipabbhāhi B.— 18. 1, vannātipabbhāhi B.— 2, vannātipabbhāhi B.— 19. 4, akāsīti AB, akāsīti C.— 20. 1, mahati all three MSS., instead of mahatim (the same in § 2, 4 and 5).— 2, A inserts paṃsukulam before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā AB, adhivaṭṭhā C (the same in § 5). —C inserts paṃsukulam before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.— 4, upanikkhittā A.— 5, A inserts paṃsukulam before ālambitvā. —āharahatto AC, arahanto B.— 6, tvam gaccha B.— 9, idaṃ kho para

Kassapa B.— 11, sugandhikaṃ A, gandhasampannaṃ ti B, gandhasampannaṃ rāsasampannaṃ C. —BC omit sace ākañkhasi . . . tvaṃ yeva taṃ gaṇhā ti. —yeva taṃ A (at both places); comp. § 9.— 12, aggim A, aggi BC. —sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC. —aggim A, aggi BC. —ujjalitum all three MSS. —aggim A, aggi BC. —ujjalitum¹ B. —aggim ti AB, aggi ti C. —ujjalimsu all three MSS., instead of ujjaliyimsu? —aggi BC, aggim A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C. —aggim A, aggi BC. —aggim A, aggi BC. —vijjhāpeyyantu B (at both places). —aggim ti AB, aggi ti C. —aggim A, aggi BC. —vijjhāyissati A B, vijjāyissati C.— 15, Nerañjarāya A, °yaṃ BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhinimmi C, abhinīyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C. —vulho AC, vuyho B. —idan nu tvaṃ B, idha nu tvaṃ A, idhaṃ (corrected to idha) nu tvaṃ C. —ayamim ahasmim A, ayam ahasmi C, ahamim aham asmim B. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvaṃ A.— 18, cīrapaṭikā A, cīrapatikā C, cīrapaṭikā B. DE: cīrapaṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhim.— 24, aggi C; AB omit the word. — 21. 1, tena carikaṃ p° C, tena pakkāmi AB. —cakkhum ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B. —vimuttasim vimuttamhi A, vimuttasim pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggim AB, aggi C. —kissako AC, kisako BD. —kāmittiyo AC, kāmittiyo BDE. —yaññā all MSS., yaññaṃ Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādi ke kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikaṃ ABC, anupadhīnaṃ D. —anañña-tābhāvi (°bhāvi C) ABC. DE: jātijarāmaranānaṃ abhāvena anaññāthābhāvīṃ (°bhāvi corrected to °bhāvīṃ E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhīnti B, dakkhantīti C. — 13, giyamāno A, gāy° B, bhāsamāno C. — siṅgīnikkhasuvaṇṇo ABC constantly; DE: siṅgīnikkhasuvaṇṇo ti siṅgisuvaṇṇanikkhena samānavanṇo. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. — After the third stanza B inserts a fourth one: santo santēhi (sic) purāṇa-jaṭilehi . . . pāvisi bhagavā. —dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. —dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. —°parivāraṇo AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. —suddho AC, buddho B and the Jāt. Atth. — 16, avidūro ABC (the same § 17), instead of atidūre? —appakinnam BCD, abbokinnam A, appākinnam E. —appanighosaṃ AC (the same § 17). —vijanavādan ti pi pātho . . . vijanapātan ti pi pātho DE. — 17, abbokinnam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so āroceṭū ti ABD. — 2, arahattamaggasamāpannā vā A, °maggaṃ vā sammāpannā C, °maggapaṭipanno vā B. — 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . patividdhattha tumhe, pattaṃ taṃ tumhehīti attho. —paramasokaṃ C. —abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no AB, kiñci nu C. —adhigatomhīti C. —adhigatosīti C. — 7, arahattamaggasamāpannā vā A, °maggaṃ vā samāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. —paramasokaṃ C. —abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uṇhalohitaṃ B. —dve saḥāyā B. —Kolito ca Up° B. —Veluvane B. —atha nesaṃ B. —Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānaṃ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C. —asantutthitāya A, asantutthatāya B, asantutthiyā C. —saṃgaṇikāya A C, asallekhatāya B. —suposatāya A, supposatā B, supositāya C. —appicchassa B C, appicchatāya A.— 10, Instead of saṃgharittabbam, saṃharantena, etc., the MSS (also those of the comment) frequently read saṃgharittabbam, etc. —ussāletvā D (not E).— 15, I am not sure about the spelling and the derivation of kavātapittam; the MSS. read °pittam and °piṭham. D: kavātapīṭhan ti kavātañ ca piṭhasaṃghātañ ca. E: kavātapittan ti k° ca piṭasaṃghātañ ca. The last word is spelt piṭṭhas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° B C. —B omits nīharitvā (after sallakkhetvā). —gerukap° C, gerūkap° A, garuṃ p° B. —colakam B (at both places). —parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° A C, aphassenaph° B.— 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāśāpetabbo. —Instead of vāssa B C often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyasam or niyassam.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. —kariyethāti A C, kariyeyyā ti B. —The MSS. have rajanam as well as rajanā; the former is the correct reading. —paciyethāti A C, phatiyeyyā ti B. —rajeyyeyyā ti B —rajentena B.— 24, chedātabbā A B, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) —upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanam as well as rajanā, see ch. 25. 23. —rajitabbam A, rajet° B C. —rajantena A C E, rajet° B. —rajatabbam A B, rajit° C. —upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— 27. 2, mā yittha B. —upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahosi B C. —°sandhatagatto A constantly. —ko nu kho bhikkhave C, ko bh° A, ko nu kho B. —imaṃ kho bhante B.— 3, saraṇāgamanehi B C, °nāgamanehi A E. —tāham C, tam A, ham corrected to nāham B. —upasampadam dātum B C, upasampādetum A.— 29. 1, upasampannassa samanantarā D (not E). —evamrūpaṃ C. —

āyasmante AC, āyasmato B. —upasampāditthāti AC, upasampadatthāti B.— 30. 2, khiyattha AC, nikkhiyitha B. — no ce me A, no me ce C, no ce B.— 4, tattha te tayā yāv° B at the first, second, and fourth place. —nimantanabhattam C. — 31. 1, paṭikacceva AC. paṭigaccheva B (at both places). — abhirameyyam svāham A, °yyā vāham B, °yya C. —jeguucchāmi nissayā paṭikulyā ti B.— 2, B omits tivaggena pi.— 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. —app° ca mayam C.— 5, tattha ayam pana C—hotiti BC, ahositi A. —tvam kho mogh° C. —añam ovaditum añam an° C. — 6, pañavanto AC constantly. —upasaṃkami B.— 32. 1, pakkamantesu B. —anācariyā A.—2, vassāmi B constantly.— 3, upaṭṭātabbo C, upaṭṭāpetabbo AB. Comp. i. 25. 24.— 33. 1, uppajjiyethā ti A, uppajjeyyāthā ti B, upajjiyethā ti C. —upaṭṭāpetabbo all three MSS. instead of upaṭṭātabbo. — 35. 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? —The end of this chapter is again specified by the MSS. as the end of the 6th Bhāṇavāra, the same having been the case with regard to chapter 33. The subscription “ācariyavattam,” which belongs to ch. 32, is also repeated here.— 36. 1, cha yimhā A, cha yimā C, cha himā B. —samodhānagato B.— 4, 5, param asekkena °kkhandhena B constantly.— 12, ādibrahmacariyakāya AC, ādibrahmacāriyakāya B, ādibrahmacariyikāyā ti D, ādibrahmacarikāyā ti E. —Buddhagh. explains vivecetum, without mentioning vivecāpetum.— 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkāya C.— 14, vitthārena na C, na vitthārena A, vitthārena B. —na suvibhattāni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayāni kho pan’ assa pāt° vitth° sv° hontiti . . na suvibhattāniti . . na na sup° ti . . suvinicchitāni. —supavattini CE, suppavattini AB, suppavattī[ti] D. —suttaso AE, suddato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13.— 15, suppavattini C, supavattitāni B; A omits this word. —suttaso A, suddato BC.— 37. 3, param asekkena °kkhandhena B constantly.— 4, Both readings, asekkena °kkhandhena and asekhe °kkhandhe, occur in B at various places.— 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C. —vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum.— 12, ādibrahmacariyakāya A, °cārikāya B, °cariyikāya C.— 13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B. —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C. —suttaso A, suddato BC.— 14, suppavattini AC, suppavattāni B. —suttaso A, suddato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam soḷasa-vāram.”— 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgamtva bhikkhu upasampadam yācanto so āgato na upas° C. —yo so bhikkhave AB, yo bh° añño pi C.— 3, tena bhikkhave B, tena kho bh° AC. —A omits itthannāmo.— 5, gāmaṃ piṇḍāya pavasati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B.— 6, kikkaraṇiyāni C.— 7, idaṃ vuccati bhikkhave B. —saṃghātanikaṃ AB, saṃghātaniyaṃgam C, saṃghātaniyaṃ, in the explanation saṃghātanikaṃ D, saṃghātaniyaṃ, in the explanation saṃghātanikaṃ E. —evaṃ an° kho ACE; BD omit kho.— 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC.— 9, kikkaraṇiyāni C.— 10, saṃghātaniyaṃ A, saṃghātaniya C, °nikaṃ B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C.— 11, upajjhāyassa mūl° B (not DE).. —āveniyaṃ AE, āveṇiyaṃ D, bhāveniyaṃ C, āvenikaṃ B. —39. 1, khoyyo A, veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —khoyyo A, veyyo B, khayyo C.— 4, aññ° pi puriso C. —khoyyo A, veyyo B, khayyo C. —khoyyo A khayyo C; B omits the entire passage from sabbam sāp° to nāham s° tik° ti.— 5, somhi AB, soham C. —bhaddantā C, bhaddantā A, bhikkhu B. —ayyā AC, ayyo B. —pabbājeyyan ti all three MSS.— 40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C.— 2, yuddhātina° C. —pāpañ ca kammaṃ karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacārino sil° B.— 3, kin ti nu kho B. —B omits sāmī. —rājabhāṇe pabbājeyyantiti B. —vohārake B. —chetabbam AC, chedetabbam B, cheditabban ti E. —anusāsakassa B.— 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so taṃ kâraṃ C.— 2, haṇemāti B. —abhayûvarā AD, abhayuvārā BC.— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā taṃ passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ so AC yo B (omitting aham). —nesamāti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —C omits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttēcetun ti A, upatthāpetun ti B, uddoyetun ti C. —kākuṭṭepakam AE, °utthepakam B, °uddēvakam C, kākuḍepatan ti corrected to kākuṭṭepakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinno sakkoti āgatāgate kâke utthāpetvā purato nikkhattam bhattam bhuñjitum ayaṃ k° nâma.— **53.** 1, āhundarikā AC, āhunākīrakā or āhuntaīrakā B. —B omits na (before ime-sam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunivā A, paṭissutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittaro B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchasu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhagavati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadam pañña-ttam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathaṇ (corr. to katthaṇ) ca C. —jātarūpara-jatapaṭigg° veramaṇīti B.— **57.** 1, bhikkhū akkosati A, bhikkhuṇam akk° B, bhikkhūnam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragatam, °dvārako B. —B omits etha bhante (before bhattam). —bhaddantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalāḷenti, apalāḷetabbā, apalāḷeyya AC, apalāl° B. —añña-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porāṇak° C constantly. —ahaṃ nu kho B. —phātiṃ k° A, bātik° C, phātik° DE, phāvaro vā kātum B. —ime hi kho B. —nāsetabbo ti titthiyap° AB.— **63.** 1, atṭiyati ABCE, atṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B. —pabujjhivā A, patib° C. paṭipucchitvā B.— 4, gacchatha tvam C. —atṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methu-nadhammam A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyaṃ sacāca (sacāva D) mayan ti vuttam, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayaṃ nipāto vutto. sace ca (sace va D) icc eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapīraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho. —gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A. —nas° ti lohittup° AC.— **68.** This chapter is omitted in B.— **70.** 2, acivaraṃ C. —naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, gaḷagaṇṭhiṃ A, gaḷagaṇḍikaṃ C, gaḷagaṇḍikaṃ B, gaḷagaṇḍiti DE. —sipari C, sipari A, sipadam B. sipadīti D, siparīti E. —parisadūsaṇaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajji vā alajji vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. Buddhaghosa mentions this word.— 4, araṇṇākena all three MSS. —sallakkhantena AC, °kkhentena corrected to °kkhantena B. —anissītena vasitum B. —A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read anusāvessati, anusāvetum, etc., instead of anussāvessati, etc.— **75.** 1, gabbh° upas° ahosi AB, — gabbh° upasampanno upasampanno nu kho A. —mhi no upas° B.— **76.** 1, tassa antar° AC, terasa ant° B.— 2, vitthāyanti is explained in the Aṭṭhakathā thus: vitthaddhagattā honti. — 5, attanā vā att° (at the first place) AB; attanā vā att° C, which perhaps is right. —6, kathañ ca pana parena paro A.— 7, suñāsi AC, sunāsi B.— 9, suñāsi ABC.— **77.** 1, nissayā ācikkhitabbāni (corrected to °bbāti) B, n° ācikkhitabbā AC. After these words AC insert: cattāri ca akaraṇīyāni ācikkhitabbānīti.— **78.** 1, ekako va āgacchanto A. —agamāsi AB, āgamāsi C.— 3, nāma puriso paṇḍupalāso B. —haritattāya ACDE, haritattāya B.— 4, puthusilā all MSS. BUDDHAGHOSA: puthusilā ti mahāsīlā.— 5, mattakacchinno AC.— **79.** 1, passissāmīti (at both places) A.— 2, passasi A, passese C, paṭīkarohīti B. —passati AC, paṭīkaroti B (at both places). —B omits puna.— 4, paṭinissajjehi A, paṭinissajjessasi C, na paṭinissajjissasi B. I believe that we should read paṭinissajjāhi.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, mahantesu B. —niggahānaṃ ca pāpiccho A, niggahānaṃ ca pāpiccho BC. We ought to correct: niggāhe ca pāpicchānaṃ, or pāpicchānaṃ ca niggāhe.— 5, pamuṭṭhamicca suttanto B.— 6, saṃgāhanā h° A, saṃghāhanā h° C, saṃganānāgetu B. saṃgahanāhetu?— 7, vatthum A. —āpattim A. —dukka-
raṃ asaṃsesetum B. —naṃ B.— 9, Bhaddiyo Vappo B.— 10, vatthu B. —Mārehi? (instead of Māro pi). — 11, pāripupphañ ca āhari AC.— 13, paṇāmanā A, paṇāmetum C, panamanā B.— 16, Instead of eko I think we ought to read bhaṭo.— 18, vatthumhi A, vatthusmiṃ B, vatthusmi C vatthum? —apalālena B, apalālana AC.— 23, andhamugabadh° A, jarāndhamughabadh° B, ejjandhamugapadh° C. After this word A inserts ca.— 25, vivadenti AC, vivādenti B. —ekupajjhāyena A, ekupajjhena C, ekujjhāyena B. — 27, saṃgho AC, saṃghe B.

II.

2. 1, mūgasūkarā A, mūgasuk° C, migasuk° B. BUDDHAGHOSA reads mūgasūkarā.— **3.** 1, tāni nesam A, tāni hesam

B, *tāni sesaṃ* corrected to *t° nesaṃ* C. —so *nesaṃ* AC, so *tesaṃ* B.— 2, *tāni nesaṃ* AC, *tesaṃ* (*tāni* is omitted) B. —so *ca nesaṃ* A.— 3, BC omit the words *ajj' uposatho panna-raso*. Comp. Minayeff's edition of the *Pātimokkhasutta*, p. 2, line 16. —*evam eva* AC, *evam evaṃ* B. —*phāsu hoti* (omitting *ti*) B.— 4, After °*adhivacanam etam* B inserts: *tena vucca*. —*vivarissāmi* A, *viparissāmi* C, *vikarissāmi* B. —B omits *manasikatvā*. —*sabbaṃ cetasā* A, *s° cetaso* BC. —*samannāharāma* A, *samanārāma* C, *samantā harāmi* B. —*avisāhaṭṭhacittā* AC, *avissāhaṭṭhacittā* B. —*nissāmetha* A, *nissamedha* C, *tisāmema* B.— 5, BUDDHAGHOSA reads: *ana-jjhāpanno vā hoti āp° vā vuṭṭhito*. —*byāhāttabbaṃ* A, *bbyāhāt-tabbaṃ* B, *byāhāritabbaṃ* C.— 6, *byākareyya* BC, *byākato bhaveyya* A. —*evam evaṃ* B. —*jānitabbaṃ pucchātīti* A, *jānitabbā maṃ pucchātīti* C, *jānitabbaṃ esa maṃ puccheyya* B. —*evarūpāya nāma parisāya* A. —*pi* instead of *vuccati* B. —B omits *saṃjānamāno*.— 7, *samādhinaṃ vimokkhānaṃ* C. —*vivekānaṃ* B.— 5. 2, *yāvataḥ ek° A*. —*ettāvatā sām° hoti yāvataḥ* B.— 6. 1, *yāvataḥ ekāvāso hoti* (omitting *ti*) B.— 2, *sammataḥ sā simā* B.— 7. 1, *tiyojanikap° B*. BUDDHAGHOSA agrees with the reading of AC.— 2, *nadīpāraṃ s° C*, °*pāras° AB*. BUDDHAGHOSA: *nadīpāraṃ ti*. —*nadīpārā s° C*, °*pāras° A*, °*pāraṃ s° B*. —*evarūpaṃ nadīpāras° ABC*.— 8. 2, Instead of *saṃgho saṃgho* the MSS. as a rule have the word but once.— 9. 1, *tadāhuposathie ca* B. —*mayāñ camhā as° A*, *mayāñ camha as° C*; B omits *mayāñ ca*. —*nisinna* C. Probably it should be *nisinno*. —*uposathamukhaṃ* A constantly.— 10. 1, B omits *tāva*. —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C. — 11. 1, *karissatu* (at the first and second place) B. —*kareyyatu* (at the third and fourth place) B.— 12. 1, *nadīm taranto* A, *nadī t° BC* (at both places). BUDDHAGHOSA: *nadīm (nadī E) taranto 'ti Sappiniyaṃ nāma nadīm atikkamanto*. —BUDDHAGHOSA: *manam vulho (mûlho D) ahosīti isakaṃ appattavulhabhāvo (°mûlhabhāvo D) ahosi, . . . vegena āgacchantam udakaṃ amanasikaronto thero manam vulho (manamûlho, which appears to be corrected to manavûlho, D) ahosi, na pana vulho (vûlho, corrected to mûlho, D.)* —(At the second place:) *manam vulho* A, *mana'vulo*

C, manamhi vulho B.— 3, avippavāsasammuti A.B. —avippavāsasammuti (at the second place) A.C.— 5, paṭhamam simā (simā B) samm° BC.— 13. 2, āpatti dukkaṭassāti ABC.— 15. 3, savarabbhayakam A, savarabbhayam C, corābbhayam corrected to corabbhayam B. BUDDHAGHOSA : samvarabbhayan (samvarabbhayānakhan D) ti aṭavimanussabbhayam.— 7, kathaṇ ca pana bhikkhave attānā vā C.—8, A omits puggalam tulayitvā.— 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukāmo B.C, vatthumkāmo A. I entertain no doubt, that the correct reading is vattukāmo.— 3, kārāpessantīti A, kārāpentīti B.C.— 5, diṭṭhi āvikātun A, diṭṭhim pi āv° B.D, diṭṭha pi āv° C, diṭṭhi pi āv° E.— 9, therādhikam A.B.D.E, therādikam C. BUDDHAGHOSA explains the word by therādhīnam and mentions a reading therādeyyam.— 17. 3, The MSS. constantly read vattati, not vaṭṭati.—dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi A.C.E, katami D, katham B.— 3, kimvatikā A.C, kittikā B.— 4, nasamaggena C. —gahetun A, gah° corrected to gāh° B, gāh° C.— 19. 1, piṇḍāya caranti A, p° gacchanti B, p° caranti gacchanti C. —ārocetabboti ABC, instead of āroceṭabban ti? —na ssarati A, na ssari B.C. —AB omit: anujānāmi bhikkhave bhattakāle . . . atthaṃ ārocesuṃ.—20. 4, paḍipetabbo ABC, instead of paḍipetaṭṭabbam? —B omits § 5, 6.— 6, na upaṭṭhāpetabbo A, na upaṭṭhāpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyūṃ C, gaccheyyūṃ ce A, gaccheyyūṃ ceva B.— 22. 1, sannipatatha A, sannipatitha C, sannipatiṭṭha B.—dātabbo ABC; it ought to be read: dātabbā.— 2, kālakiriyā B.— 4, sutto A.C.E, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha B.C.— 2, kālakiriyā B.— 3, santi AC, santa B.— 24. 1, muñcatha B.C, muñcetha A.— 25. 1, sannipatatha A, °pati corrected to °patita B, °patitha C.— 26. 5, tikkannam A, tiṇṇannam C, tiṇṇam B.— 8, tiṇṇam A.B, tiṇṇannam C.—ekako AC, eko B.— 9 and 10, adhiṭṭhātabbo ABC instead of adhiṭṭhāṭṭabbam.— 27. 4, sāmanto A, sāmantā B.C.D.E.— 10, 13, kim nāma (or kinnāma) so āpattim all MSS. Correct: kam nāma so āpattim.— 13, 15, ten' upasamkamī ABC. ten' upasamkamati?— 28. 1, ath' aññe āv° bh°

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi āroceṭabbā) A.— **32.** (subscription) pañcavisatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— **34.** 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanissekan (°nissekan E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbāṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanissekan (corrected to dhotāṃ ud°, D; dhotaudakanissekan E) ti vā pāṭho, pādānaṃ dhovanaudakanissekan (°nissekan E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —sañcicca cepi vāyame AC, sañcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānuposatho B, pārivassonuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, to idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantīti (saṃkhāpayissantīti D) appossukkā nibaddhavāsaṃ vasissanti.— **3.** 1, saṃkāyissanti B.— **4.** 2, sañcicca paṭikkamanti A, sañcicca āvāsaṃ atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakkaḍḍhitukāmo C. —paṇeyyā B, paṇeyyā C, paṇāyyā A.— **5.** 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim nīd° etasmim pakaraṇe dh° B.— 4, sannivaṭṭo C, °vatto A, °vaṭṭā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add: bhikkhunisaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasālā k° h°, C omits the same words and also udapānasālā k° h°.—8, BC omit bhikkhunī° uddissa. —After kappiyakuṭi k° h° AB insert vaccaṇṇuṭi k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunīsamghaṃ uddissā 'ti ito paṭṭhāya vaccaṇṇuṭi jantāgharaṃ jantāgharasālā 'ti imāni tīṇi parihīnāni. —After udapānasālā k° h° A adds: jantāgharaṃ k° h°, jantāgharasālā k° h°.—9, BC omit guhā k° h°. —BUDDHAGHOSA: purāyaṃ (pure ayam D) suttanto na palujjati (paḷ D) yāva ayam suttanto na palujjati na vinassati.—13, After udapānasālā AB add: jantāgharaṃ k° h°, jantāgharasālā k° h°.—23 and 26, upasampannaṃ ussukkaṃ k° AB.—7. 8, bhikkhussa bhātiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatiko ti ekasmiṃ vihāre bhikkhūhi saddhiṃ vasanakaṇṇapuriṣo. —8. 1, undriyati A, udaṇṇyati B, udriyati C. BUDDHAGHOSA: uddiyatīti (udariyatīti E) palujjati. —āharāpeyyuṃ A, āharāpesuṃ B, avahāreyyuṃ C. BUDDHAGHOSA: avahāpeyyuṃ (°yyan E) ti āharāpeyyuṃ. I believe that we ought to read avahareyyuṃ. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. —dajjeyyāhaṃ A, dajyāhaṃ B. BUDDHAGHOSA (D): dajjāhan ti dajje ahaṃ (E omits this passage).—9. 2, āvisanti A, āvissanti BC.—ojam pi haranti pi (sic) BC, hananti pi A.—4, piṇḍena C, piṇḍakena AB.—10. 1, vuṭṭhāti B.—11. 3, gāvaṃ A, gāvū C, gāmaṃ B.—6, Here and in the following paragraphs the MSS. sometimes read āsukasmiṃ instead of amukasmiṃ. —12. 1, tena gantun ti BC, tena upagantun ti A.—4, °viṭapiyā B (only at the first place).—5, nimpikosam A, nimbak° B, nimpok° C.—13. 1, Sāvattthiyā AC, °yam B. —abhirameyyāṃ (corrected to °yyam) ahaṃ A, °yyaṃ paḥaṃ B, °yyamāhaṃ C.—kiṃ kālāṃ A.—14. 1 and 4, baḥuṃ A.

TABLE OF CONTENTS OF THE THIRD BOOK.—2, bhikkhugatik° A, °bhatiko C, °bhātiko B.—5, bhedaatṭh° A, bhedaatṭh° BC. —susirena A. —viṭapāya AC, viṭabhāya B.—6, ajjhokāse ca yā vāsā A.—7, yathāñāyena AC, yathāñāyena B.—8, duvibhātihā ca puṇā B, dvihatihā ca puna A, dvihatihā ca puna C.—9, na jayya A, na cyya C, na seyya B. —vatthudvārena accharikā A, vatthuddāne antari kā BC.

IV.

1. 4, *sac' assa hoti avisayham* BC, *sac' assa av°* A (§ 11 *assa hoti* C, *assa* AB).— 8, *bhagavantānaṃ dassanāya* B.— 11, B omits *bhikkhū*.— 12, *aphāsum, phāsum* AC, *aphāsukaṃ, phāsukaṃ* B. —*samattasamvāsaṃ* A, *sapattas°* C, *pamattas°* B. — 13, *samādiyitabbaṃ* A, *samāditabbaṃ* C, *samaharitabbaṃ* B.— 2. 1, The MSS. read sometimes *pavārayamānesu*, sometimes *°riyamānesu*.— 2, *pucchito* ABC instead of *mucchito*. *tadamantarā* A, *tadanantarā* C, *tadantarā* B.— 6. 2, 3, *sāmanto* ABC instead of *sāmantā* (see ii. 27. 4). —Subscription at the end of ch. 11: *pañcasattatitikāṃ nitṭhitāṃ* A, *pañcavisatikāṃ n°* C. B omits this subscription.— 14. 4, *pārivāsikapavāraṇādānena* ABC instead of *pārivāsikassa pav°* (comp. ii. 36. 4).— 16. 3, *pavāritānaṃ pavāraṇaṃ ṭhapenti* BC.— 6, et seqq. A constantly omits the words: *mā viggahaṃ*.—13, *diṭṭhena vā pav° ṭhapesi* AB.— 13, et seqq. C constantly omits the words: *kinti te diṭṭhaṃ*.— 16, *ahaṃ pi na jānāmi* A, *ahaṃ na j°* BC.— 17, *samghādisesaṃ ropetvā* (*ropeta* B) BC, *yathādhammaṃ kārāpetvā* A.— 19, et seqq. *sāssa* A, *svāyaṃ* C, *sāsā, yassa, svāssa* B, *sassa* E.— 23, *suddhānaṃ* B.— 24, *naṃ* A, *taṃ* BC, *na* E.— 17. 3, *tesaṃ vikkhitvā* ADE, *tesaṃ ācikkhitvā* C, *tesaṃ pucchitvā* B.— 5, *anuvaseyyuṃ* AC, *anuvasseyyuṃ* B.— 6, *anuvasseyyuṃ* AB, *anupasseyyuṃ* C.— 7, *ārogo hoti* all MSS. instead of *ārogo hosi*. —*codissatīti* A, *bhedassatīti* C, *codessati* B instead of *codessasīti*.— 8, *codessatīti* AB, *codessasīti* C.— 9, *āyasmā* AC, *āyasmantā* B. —B omits *gilāno*. —*ārogo hoti* A, *arogā hotha* C; B omits these words. —Perhaps we should correct: *ārogo ārogaṃ ākāṅkhamāno codessasīti*.— 10, *samanuyūñjitvā samanugāhitvā* A, *samanuy° samanubhāsītivā* B, *samanuy° samanugāhitvā* (*samanuggāhitvā* c. 18. 5, 6) *samanubhāsītivā* C (the same c. 18. 5, 6).— 18. 2, et seqq. *pavāraṇas°* AB, *pavāraṇas°* CE.— 3, 4, C constantly, except at one place in § 4, reads *āgame juphe kom°*.— 4, (in the middle of the paragraph) *karissati* AC, *karessāma* B. —*uddissati* A, *uddississati* C, *uddisessāma* B. —*pavāressati* all three MSS.— 6, *punad evāgantvā* A, *punad eva anto* BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavārentā-
paṇāmaṇi ca A, pavārentā sata dve ca B, pavārento samadveva
C. Perhaps we should read: pavārent' āsane (comp.
ch. 2), dve ca.— 4, cātuddasa A, catuddasā B, cātuddasā C.
—chandaḍānapavāraṇā A, chandaḍāne p° B, andaḍāne p° C.
— 6, °vatthu ca bhaṇḍanaṃ A, °vatthu bhaṇḍanaṃ B, °vatthu
ditṭhi ca bhaṇḍanaṃ C.— 7, °saṃgaho ca AB, °saṃgaho C.

V.

1. 1, et seqq. The MSS. read: asīti °sahasāni instead of
asītiṃ °sahasāni.— 2, adhippasāreyyāsi B.— 3, so vo bha-
gavā?— 4, upasamkantāni C, °kamantāni AB.— 5, upa-
samkamantāni A, °kantāni C, °kamāni B.— 7, no tathā
bhagavantam B, no tathāgatam bhagavantam AC.— 8, AC
put the words satthā . . . asmi only once. —sāvato pi A, sāvako
pi B, Sāgato pi C. —no tathā BC (tathā is crossed in C). —
After Sāgataṃ a corrector has added, in C: yathā.— 12, et
seqq. Sītavane, Sītavane B, Sītavane AC.— 13, puṭo AD,
phuṭo E, puṭho C, puṭṭho B. —bhoge ca bhuñjitum A, bhogā
ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B.
— 25, ānañcappattam AC, ānañcapattam D, ānejjapp° B,
aneñcappattam E.— 27, tassa sammādhimuttassa BC. —bhi-
kkhuno AB, tādino C. —karaṇiyaṇi ca na v° A, kariyaṃ na
v° C, karaṇiyaṃ na v° B.— 29, Before tassa me C inserts:
sacāhaṃ bhante ekapālāsikaṃ uhissati. —upāhanāsu ratto A,
up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE,
°vaṭṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D.
Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallaka-
bandhā and khall° B, khallakabaddhā CDE. —puṭabandhā
AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭa-
baddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E,
pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāli-
guṇṭhikā B. —tulapuṇṇikā AD, tūlapuṇṇikā and tūlapuṇṇikā
B, tūlapuṇṇikā E, tulapuṇṇikā and tūlapuṇṇikā C. —
°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C,
°baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E.
E: • meṇḍavisāṇabaddhikā 'ti kaṇṇikaṭṭhāne meṇḍakasiṅga-

saṅṭhāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC. — 4, uddacammaṃ A, uddacammaṃ and udac° C, oṭṭhaka-cammaṃ B. — luvakac° A, lūvakac° and luvakac° C, ulukac° and ulukac° B, ulukac° D, lukac° E. — 3. 1, °upāhanā ārohitvā AC, °naṃ ār° B. — upāhanā orohitvā ABC. Comp. i. 7. 3, 5. — 5. 1, init. : taṃ bhikkhuṃ pariggahetvā ABC; probably we should correct: taṃ bhikkhū °par°. Comp. vi. 11. 1. — upāhanam AC, upāhanā B. — 6. 1, upāhanam AC, upāhanā B. — 2, AB omit rattiyā. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhāratadaṇḍan ti C, kattaradaṇḍan tīti B. — 3, khaṭakhaṭāsaddā B. — sabhā-katham AC, bhayak° B. Comp. GRIMBLOR, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhuṃ passitvā C. — 3, pāṭamgin ti A, pātaṅgan ti C, pāṭakan ti B, pātaṅkīti (°kīti D) DE. — 4, goṇakam BDE, gon° AC. — tulikam ABC, kul° D, tūl° E. — kadali° ACE, kādali° BD. — 7, Probably we should correct: aññataro pi pāpa-bhikkhu. — 8, vidhunitvā AC, vidhūnitvā B. — 11. 1, cammavaddhehi AC, cammabandhehi I. — ogumbhiyanti A, ogubbiyanti B, ogummiyanti D, okumpiyanti CE. — 12. 1, vinā upāhanena A, up° vinā BC. — 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papa-take pabbate A, Papāte pabbate CDE, Pavatte tabbato B. — 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca mayā B. — 5, dassaniyam pāsādikam A, pāsādaniyam B, pāsādikam pāsādaniyam C, pasādikam pāsādaniyam E. — yatindriyam A, yantindriyam B, santindriyam, which appears to be corrected to yantindriyam, C, satindriyan ti jitindriyam D, santandriyan ti jivitindriyam E. — 6, kaṇhuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjh° and majj° B. — 9, tvam AB, taṃ C. — sarabhaññamānapariyosāne A, sarabhaññap° C, bhaññap° B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (paṭid° E) paridassesi DE. — 12, Gajaṅgalaṃ A, Kaj° BC. — tato paraṃ B, t° parā AC constantly. — Saḷavati C, Sallavati A, Sallavatī B. —

Setakaṇṇikaṃ A, Setakaṇṇataṃ C, Svetakaṇṇikaṃ B. — Dhūṇaṃ A, Thūṇaṃ B, Thuṇaṃ C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asitisa-hassissaro A C, saḥassagāmikissaro B.— 9, upasampāda-pañcehi gaṇaṃgaṇā dhuvasinā C, upasampadaṃ pañca gaṇaṃ dhuvanahāyiṇā B, upasampadaṃ pañca gaṇaṃgaṇā dhuva-sindāyaṇā C.

VI.

1. 2, The MSS. almost indifferently read āhārattaṃ and °ttaṃ (in the following chapters we find almost constantly khādaniyatthaṃ and bhojanīyatthaṃ).— 4, 5, bhattācchanna-kena A, bhattācchandakena C, bhattācchandakena and °canda-kena B.— 2. 1, susumārav° C, sasukāv° A. B omits this word.— 1, 2, The correct spelling is nippakka instead of nipakka.— 3. 1, vacaṃ B, pacāṃ A C. —vacatthaṃ A D E, paccattaṃ C, vattaṃ B. —nisadapotaṃ ti A C D, nisaddapotaṃ ti E, nissadepodakaṃ ti B.— 4. 1, paggavak° A C, vaggavak° pakkavak° B. —D E: pakkavaṃ ti latājāti.— 5. 1, After paṭolapaṇṇaṃ C inserts: netaṃmālap° paggavap°.— 6. 1, viḷaṇṇaṃ B, piḷ° A C. —pippali A C, pipphalaṃ B.— goṭṭhaphalaṃ A, goṭṭaphalaṃ B, koṭṭhaphalaṃ C.— 8. 1, sāmuddaṃ A B C, samuddikā° ti D E. Comp. Abhidh. 461. —bilaṃ A B C E, bilālaṃ D, which may be correct, comp. Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccābādho B, °kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanīpakkāṃ A C, rajanīnīpakkāṃ B, rajanīpakkāṃ (and: rajanīnīp°) ti rajanākaṣaṭṭhaṃ E.— 10. 1, cālikehi A B, cālītehi C. —cuṇṇa-cālīnaṃ ti A, cuṇṇaṃ cālīnaṃ ti B C. —dussacālīnaṃ ti A C, dussajālīnaṃ ti B.— 11. 1, taṃ bhikkhuṃ A B, taṃ bhikkhu C. Probably the correct reading is: taṃ bhikkhū. Comp. v. 5. 1.— 2, saraṇījaṇaṃ E. —tālisaṃ A, tālisaṃ B, tālīsi-cayaṃ C. Possibly the true reading is kālīyaṃ (Abhidhān. 302).— 12. 4, pharusā hoti A B C. ph° honti? —salākātṭhānīyaṃ ti A, salākātaniyaṃ ti C, salākādhārayaṃ ti B, salākodhānīyaṃ ti yathā salākāṃ odahanti taṃ D E. —aṃsābaddhako A, °bandhako B, °vadhako C, °vaddhako D E.

—*amsabaddhakam* A, °*bandhakam* B, °*vadhakam* C.— **13.** 1, *muddhatelakan* ti C.— 2, *natthu* AB, *natthum* C.— *âsiñca* A, *âsiñcanti* B, *âsiñjiyanti* C. —*pâtum* AC, *haritun* B. —*vattim* A, *vaṭṭi* BC. —*dahati* all three MSS. —*dhumanetthan* ti A, °*nettan* ti B, °*netthin* ti C. —*dhûmanettâni* ABC. —*amsabaddhako*, °*kaṃ* AB, *amsavaddhako*, °*kaṃ* C.— **14.** 1, *atikkhittam*° ACE, *atipakkhittam*° BD.— 2, *pñalakatumban* ti B.— 4, *bhesajjam* BE, *majjam* CD, *pajjam* A. —*sattakammam* AC, *sattak*° B.— 5, *kabalikâya* A, *kambalikâya* B, *kappalikâya* C. —*kabalikan* ti A, *kabalikan* ti B, *paḷikan* ti C, *kakkhalikan* ti D, *pakalikan* ti E. —*sâsapakuttana* AC, °*kuṇḍena* B, °*kuṭṭena* E, °*kuḍḍena* D. —*phositun* ti A, *positum* ti C, *dhovitun* ti B. —*kilijjittha* A, *kilijjittha* C, *pilicchittha* B. —°*sakkharikâya* AB, °*sakkharitâya* C. DE: *lonasakkarikâya* (*losakkarikâya* E) *chinditun* ti *khu-reṇa* *chinditum* (E omits the last two words).— 6, Instead of *udâhu paṭiggahetabbâni* I propose to read: *ud*° *paṭiggahâpetabbâni*. —*paṭiggaho* ti *kato* B. *kato* (*tato* E) *paṭiggahâpetabbo* 'ti *sace bhûmippatto paṭiggahetabbo*, *appattim* (*appatti* E) *pana gahetum vaṭṭati* DE.— 7, *duṭṭhagahapaṇiko* A, °*gahaniko* BD, °*gahaniko* CE. —*acchakañciyâ* AC, *addhakañjiyâ* B. —*acchakañciyan* ti AC, *aṇḍakañjiyan* ti B, *acchakajakan* (*acchakañcakan* E) ti *taṇḍulakamattho* (*taṇḍulamatto* E) DE.— **15.** 3, *sabbatthikam* A, *sabbatthakam* C, *sambhattakam* B. —*ito titam* C.— 4, *vigaṇetvâ* C, *pi gaṇetvâ* A, *ganetvâ* B. —*nivisi* AC, *nivasi* B.— 5, (beginning of the paragraph) *dârikâ* ABC, instead of *dârakâ*? —The MSS. almost constantly read *alam-kitâ*, which I think is a misspelling caused by *mâlâkitâ*. —*aññe dârike* AB, *aññe dârake* C. —*aññe dâriko* ABC.— 6, *paṭimuñjâ* ti A, °*ñcâ* ti C, °*ñcâhi* ti B. —*asukassa* B.— 8, *sabbaso suvaṇṇamayo* C. The reading of the *Vibhaṅga* (*Nissaggiya* 23), where the same story is told, is *sabbaso vaṇṇamayo*, which I think is correct.— 9, *uttarimanussadhammâ* AB, °*dhammam* C. Comp. v. 1. 7, 8. —*kolumpe* C, *kolumpe* A, *kolumbo* B. In the *Abhidhânapp.* (456) this word is spelt *kolambo*. Comp. ch. 19. 3.— **16.** 1, °*karaṇam* AC, °*karakam* B. —*sâpiso* A, *sâmiso* C, *sâmiyo* B. —*kimatthiyâ* AC,

kimithiyā B. —thaddhanatthāya A, dhandhanatthāya B, bandhanatthāya C. thambhanatthāya? thaddhattāya? — 2, vacce AC, vadhe B.— 17. 2, kutāyaṃ AC, kutoyaṃ B.— 4, 5, sāmāṃ pakkāṃ AB, sāmāp° DE. C generally reads sāmāp°.— 6, sāmāpāko, sāmāmp° B, samāp° corrected to sāmāmp° C.— 7, ukkapinḍakā ADE, °pinḍukā B, °pinḍākā C. —pācenti AC, paccanti B.— 8, na ahosi C, nāhosi A, na hoti B.— 9, After khamaniyaṃ bhagavā B inserts: yāpanīyaṃ bhagavā. —na ahosi AC, na hoti B. —paṭiggahāpetvā AC, paṭiggahetvā B.— 18. 3, koḷumpehi AC, kolambehi B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti C. —harāpetvā AC, āharāpetvā B.— 4, nihaṭaṃ ABC, tihaṭaṃ D, nihaṭaṃ E.— 19. 1, After pāhesi B inserts: imaṃ khādaniyaṃ; before dassetvā: Sakyaputtassa.— 20. 1, Mandākinidahatire B.— 2, bhaṇe (omitting tena hi) AB. —Mandākinidaham B. —abbāhitvā AC, aggahitvā B.— 3, evam evaṃ Andākiniyā dahāya B.— 4, atirittaṃ B.— 21. 1, uppannaṃ B, ussannaṃ AC. —nippaṭṭabijaṃ AC, nibabbabijaṃ B. nibbatṭhabijaṃ ti (nibbattab° ti E) bijaṃ nibbatṭhetvā (nippattetvā apanetvā E) paribhuñjitaṃ DE. Probably we should read nivattabijaṃ.— 22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv corrected to so maṃ khv C. —tunhibhuto va B, tato va AC. — 3, duropayo ACDE, dūrepayo B. duropiyo?— 23. 2, sutṭhu ayya A, s° ayye B, suṭṭhaya C. —āharissāmā' ti B. —evam ayyo ti B. —natthayyo B.— 3, potthanikaṃ A, potthalikaṃ B, poṭhanikaṃ C. pottanīkan ti (potthanikan ti E) maṃsacchedanasatthakaṃ vuccati DE.— 4, esāyya A, eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A, kim imāya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits bhagavato mahāvaṇo.— 8, viññāpemi ti AC, viññāpesīti B instead of viññāpesin ti. —paribhuñjāmahaṃ A.— 13, appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B. Comp. i. 40. 4.— 14, sihā siham° A, siham° BC. —paripātentī AB, paripādenti B.— 15, taracchā taraccham° A, taracchā m° C, taraccham° B. —paripātentī A, paripādenti B, pādenti C.— 24. 2, adhikāni ABC instead of atītāni, comp. § 3. —na assa AB, na addassa C, instead of na addasaṇi

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paraddatthabhojanam A, paraddatthabhojanam BC. —anupavacchati A, anupavacchati BC. —cāpaneti A, ca vyāsanti B, ca byapaneti C. —°sobhāgyatha B, °sobhagyatham AC. —BUDDHAGHOSA: patthayatham icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, patigaṇhittha C. —dhātā AC, dhītā B.— 4, na cāham paṭibalo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuñnam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belaḷo A, Belaṭṭo and sometimes Belaṭṭho BC. Comp. the name of Saṅjaya Belaṭṭhiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, ciciṭāyati ciṭicīṭāyati A, ciciṭāyati ciṭicīṭāyati B, vicīṭāyati vicīṭāyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam, santatto A, divasasantatto C, divasayantatto B. —ciciṭāyati ciṭāciṭāyati A, ciciṭāyati ciṭicīṭāyati B, ciciṭāyati vicīṭāyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatham B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhālam D) hoti evam. Probably we ought to correct: sabbasantharim āvasathāgāram santharivā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāparinibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbasattharikam santhatham B. —purattābhimukho A, purattābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Sûnidhav°, Sunidhav°, Sunidhav° B, Sûtidhav° D. I think that Childers's spelling Sunidha is correct; comp. Sansc. Sunîtha.— 10, nivesanâ C, parivesanâ B, parivesanam A.— 11, brahmacariye AC, brahmacâriye B.—âsum ABC. The true reading is assu, see Mahâparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, samsaritam AC, samsitam E, samhitam B. —acchinnamûlam B, ucchinnam m° AC.— 30. 1, bhadram bhadram yânam AC, bhadram y° B. Comp. Mahâpar. Sutta, p. 19.— 3, niyyâsum AB, niyâsisum C.— 4, kissa je Amb° amhâkam d° B. —ekabhattacham AC, etam bh° B. —sace pi me ayy° A. —dajjâham tam C, dajjâham A, dajjâ B.— 4, 5, Instead of ambakâya ABC read Ambapâlikâya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakâyâ 'ti itthiyikâya). Comp. Mahâparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhiñjikâv° A, Kiñcik° C, Giñjak° B. —Ambavanam A.— 31. 1, et seq. sandhâgare AC, santhâg° and satthâg° B.— Nâtap° A, Nâtap° and Nâthap° B, Nâtap° C. —samikâbbhisamkhâro B (at both places).— 3, kim panime karissanti C.— 4, divâ divasâ A, divâ divassa B, divâ divase C.— pattikâ AB, pattiko corrected to pattikâ C. — 7, C omits jegucchitâya dhammam.desemi. jigucchitâya dh° d° A, jigucchâya dh° d° B.— 8, 9, anabhâvam gatâ B. — 10, anuviccekâram ABC, anuvijjakâram D, anuviccekâram E (anuvīditvā cintetvā tulayitvā kâtabbam). —mam hi AC, mamam hi B. —sâvakâ AB, sâvakam C.— 11, piṇḍapâtam BC, piṇḍakam A (at both places).— 13, asatâ AC, acchâ B. —musâva AC, musâvâdâ B.— 32. 1, et seq. uggahitapaṭiggahitakam AC, uggahitam paṭiggahitam, and uggahitakam paṭiggahitakam B.— 33. 1, bahârâmak° A, bâhirâk° B, ârâmak° C. —âropetvâ AC, âropitâ B.— 3, 4, sammuti. k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiya to sammatâya, but that sammutî is here the fem. of an adjective sammuta=Sansc. sâmmuta.— 4, sammuti k° all three MSS. —gonisâtikam A.

gonisâtikaṃ B, gonisādikaṃ CE.— 5, bahi patitthāpenti A, bahi tthāpenti B, bahi vāsenti C. —sammutikapp° AC, sammutiyā kapp° B. —gonisādikaṃ A, goniṇyādikaṃ B, gonisādikaṃ C. —sammutin ti A, sammutisan ti B, sammutiyan ti C, sammutikā nāma, etc., E.— **34.** 1, supabhiñjanakaṃ A.— 3, supabhiñjanakaṃ AC.— 5, sabbatthakaṃ mah° A, sabbatthakamah° C, sambhattamkaṃ mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakaṃ A, sūpabhiñcācāraṃ C.— 9, tena hi sunisa catur° B.— 12, I have written bhadrāṃ yānaṃ abhirūhitvā; ABC read: bhadrāṃ bhadrāṃ y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. — pattikā va B.— 17, Aṅguttarāmo (at both places) A. — loṇaṃ pi taṇḍulaṃ pi telaṃ pi A, loṇaṃ pi telaṃ pi madhum pi taṇḍulaṃ pi B, loṇaṃ pi telaṃ pi taṇḍulaṃ pi C. —After khādaniyaṃ pi AB insert bhojaniyaṃ pi. Comp. ch. 33. 1. yathā bhagavantaṃ AC, yathā mayaṃ bh° B. —tattha is omitted in AC, in C it has been inserted afterwards by a corrector. — 18, sampādeti B, samlāhesi AC. Comp. vii. 1. 1.— 19, nivesanaṃ AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khîrena C; AB omit ca at both places.— 20, sunti hi bhante B.— 21, pañca gorasaṃ AC, pañca gosāṃ B, pañca gorase E. —māso māsattthikena AC, kummāso kummāsattthikena māsena māsattthikena B. —iminā yaṃ ayyassa kappiyaṃ yaṃ taṃ d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° taṃ d° C.— **35.** 1, et seq. Keniyo B, Keṇiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyan ti AC, yāpeyyan ti B.— 2, samihitaṃ AC, samaṅgitaṃ B. —Atthako Vāmako Vāmadevo cāṅgiraso Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānaṃ kattāro isayo ime rattup° B.— 6, madhukapānaṃ A, madhup° BCDE. —ḍākarasaṃ AC, ṭākar° E, sākar° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayataṃ B, ve yajataṃ C, veyā etaṃ (ve yajataṃ?) A. **36.** 1, saṃkaraṃ ADE, saṃkaraṃ C, saṃnagaraṃ E. —

pañca satāni 'ssa daṇḍo A; in C assa has been inserted by a corrector; tassa pañca satāni daṇḍo B.— 2, bahukkato A B E, bahukkato D, bahugatho C. —buddhe vā dhamme vā saṃghe vā A. —saṃkaro AC, saṃgāro B. —pañca satāni 'ssa d° A.— 3, mahiddhiko B. —abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° c° ph°. —gāviṃ taruṇa° A, gāvi taruṇāv° B, gāvi taruṇav° C. —eso āvuso B.— 6, nāddasa ABC instead of nāddasaṃ. —sākaṃ B constantly. —nāddasa AB, nādassa C instead of nāddasaṃ.— 37. 3, bahuṃ-bahuṃ denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajito A. —pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— 40. 3, (at the end) yāvajīvikam tadahu paṭiggahitam BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcaṇi upapissani AC, añjatim upapiṇṇani B. —salākathāni AC, salākodhanti B.— 3, thavikam paddhakam B, thavikaṃsa-vaddhakam A, thapikam añṇavaddhakam C.— 6, vikāsiyam AB, vikāsāyam C.— 10, sihañ ca dipikam A, sihabyaggha-dīpika C, sihañ ca dīpikam B.

VII.

1. 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāth° B, Pāt° and Pāth° D. BUDDHAGHOSA explains this name thus: Pāteyya- (Pāceyya° E) ratthavāsino, Pātheyya (Pāveyyam E) nāma Kosalesu pacchimadisābhāge rattham, tatthavāsino 'ti. Comp. Turnour's Index to the Mahāvamsa, p. 20. —BUDDHAGHOSA, after having explained okapunṇehi, adds: oghapunṇehīti (opapunṇehi D) pi pātho.— 2, B omits yāpanīyam bhagavā. —avivadamānā phāsukam (phāsu B) vassam vassimhā BC, which is wrong, as the commentary shows. —gacchantā A, āg° BC.— 5, (I here mark the readings of the Parivāra [MS. Orient. fol 378 of the Berlin Royal Library, fol. jhī], which contains a

similar passage, by P) ovaṭṭiyakaraṇamattena A E, ovaṭṭikak° CP, ovadhīyak° D, ovadhitakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakakaraṇamattenā 'ti muttiya- (corrected: mutaddittiya-) pattabandhanamattena D, kaṇḍusakaraṇamattenā 'ti muddiyapattabandhanamattena E. —anuvātakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovaṭṭh° E, ovad° corrected to ovaddh° D, ovaṭṭ° P. The word is explained thus: āgantukapattāropanamattena kaṭṭhinacīvarato vā pattam gahetvā aññasmim akāṭṭhinacīvare (kaṭṭhinacīvare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmāñ B.— 6, pāpanikena ACEP, apanikena B, pāpanikena D. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, sammo B, sinā C.— 7, saubbhārā AC, ya-vubbhārā B, sahubbhārā E. P generally reads sahubbh°; I have met only once or twice in this MS. with the reading saubbhārā.— 4. 1, et seq. A sometimes, and B very often, reads vippakatam cīvaraṇ.— 11. 1, et seq. apaciṇayamāno A, apacitīyamāno and apaciniyamāno B, āpavilāyamāno C. —Subscription: apaciṇanavakam n° A, apaciṇan° n° B. C omits the subscription.— 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK.— 1, Pāveyyakā AC, Pāṭheyyakā B.— 4, ullikhi AC, ullikhā B. —opuṭṭi A, opati B, opathi C. —daḥhakamm° B. —ānuvādikā AB, ānuvārikā C.— 5, ovadheyyam C.— 6, sañchinnena AB, sacch° C.— 9, chinna° A, sacchinna° C, chinne B.— 11, simassa ubbhārāṭṭhamhi A, simassa ubbhārāṭṭhāpi C, simāsa ubbhārāṭṭhami B.— 12, 14, idha B, idaṃ AC.— 15, kariyam tassa A, kayiran tassa C, karissam tassa B.— 20, sattasattavidhi AC, sakkasukkāviddhī B.— 21, natthi AC, nantikā B. —chaccā AC, chaṭṭhe B. chaccho (Sansc. shatṣas)?— 22, AC omit the words ādāya nissimagatam.— 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi?— 27, karaṇiyo AB, °yā C.— 28, apaciṇanā A, apavilānā C, apaciṇe B.

VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vutthâpessâmâ ti A, °yyâmâ ti BC.— 3, parihâyissati B, bhañjissati A, sacchijjati C. —gilânâ 'ti paṭivedeyyan ti ABC, gilânāṃ paṭivedeyyan ti E, gilānaṃ paṭivaseyyan ti D.— 4, jīvātīti tassa Jivako B, tassa jīvātīti J° C, tassa Jivako A.— 5, upari jīvitaṃ B.— 6, gaṇhati DE (at both places). —sutthūṃ ca ABC, sutthu ca DE. —sutthūṃ ca AB, sutthu ca C.— 7, āhiṇḍanto ācariya C, āhiṇḍantomhi ācariya AB. —āhiṇḍanto na kiñci A; BC omit āhiṇḍanto.— 8, kaṃ tikicchāmi A, taṃ t° BC. —etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahoṣi AC, yadā ārogo hoti B.— 11, uttānakāṃ B. —nipajjāpetvā B, nipādetvā AC. —nūṭhahitvā AC, nūṭṭahitvā B.— 12, me mahagghāni bhesajjāni B. —upajānāmetassa saṃyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa saṃyamassā 'ti nayatassa (nayakatassa E) ca rogupasamassa (rogūpamassa E) ca upakāraṃ jānāmi adhippāyo.— 13, arogā thitā A, ārogā thitā, ār° thitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañi ceva B.— 14, na ciraṃ AC, na cirasseva B.— 16, ayaṃ kho gaḥapati A, ayaṃ kho seṭṭhi B, ayaṃ kho seṭṭhi gaḥapati C.— 17, sādhu deva . . . āṇāpetam B, s° devo . . . āṇāpetu AC. Comp. § 21, 23.— 18, nipātvō A, nipajjāpetvā BC. —m° te saṃbandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippani C, sippiniṃ A, sippini E, sabbini B, sibbanim D. —pāṇake, pāṇako AC, pāṇake, pāṇako B. —passeyyātha B, passathayyo A, passathayyā C. —tesāyaṃ (at both places) B. —sibbini A, sibbinā B, sappani corrected to sippani C.— 19, sacāhaṃ A, saccāhaṃ C, sacāhaṃ and saccāhaṃ B.— 20, jānāsi A, jānāhīti B.— 21, antagaṇṭhābādho A, antānaṃ gaṇṭhābādho C, antagaṇṭhāb° B. —devo C, deva AB. Comp. § 23. —āṇāpetha A, āṇāpetum B, āṇāpetu C.— 22, ussārāpetvā DE. —thambhe A, tambhe C, tumbhe B. —ubandhitvā A, upanibandhitvā ca C. —uppādetvā AC, uppāl° B. —antagaṇṭhiṃ A, antānaṃ gaṇṭhi C, antagaṇṭhikaṃ B. —andhagaṇṭhiṃ A, antānaṃ gaṇṭhi C,

antogaṇṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito A B. —soḷasa kahāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota. — 24, taṃ te lopivisarātīti B instead of taṃ devo pivissatīti. —nippinṇeeyyaṃ A, nipaceyyaṃ B C. —nippaci A, nipaci B C. —sappiṃ pītaṃ A B. —maṃ ghātepassasi B, ghātāpeyyāsi (omitting maṃ) A, *ghātāpeyyāsi maṃ C. Comp. § 28. ghātāpeyyāti? — 26, taṃ sappiṃ A, taṃ sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa A C, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā D E. — 28, khādāti B, khādi A. —apāyi A C, pivati apāsi B. —khādayitaṃ A B, khāyitaṃ C. —ghātāpeyyāsi A C, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi A B C. ghātāpeyyāti? —siveyyakaṃ B C, siv° and sīv° B D, sīv° E. —paccārahati A B, paccāharati C. paccarahati? — 31, B: nānābhesajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jivako Kom° tīni upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, aḍḍhakāsiyaṃ D E. —upaḍḍhakāsiyaṃ A B C, °kāsiyaṃ D E. —khamamānaṃ, khamamāno A B C, kambhānan ti (corrected to khambhānan ti), uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānaṃ A. —sadiṣaṃ A, sadiṣānaṃ B, sadiṣā C. — 7. 1, After nimbakose pi A inserts ajjhokāse pi. — 2, sammannitabbo A B C instead of sammannitabbaṃ. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikaṃ vuṭṭhāpentī. See the list of contents of this book, v. 10.—9. 1, A omits sabbo. — 3, uttarantassa A C, uttaritassa B. — 10. 2, situdakāya A, situddakāya C, sītunakāya B, sītuntikā ti apakkarajanaṃ vuccati E. I am doubtful as to the correct spelling. sītunhikāya? —uttarāḷumpaṃ A C, uttarāḷupakaṃ B. uttarāḷavan ti vaṭṭāṭhāraḷakam rajanakumbhiyā majjhe ṭhapetvā taṃ āthāraṃ parikkhipitvā rajanaṃ pakkhipitum anujānāmiti attho, evaṃ

hi kate rañanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? —°thālikan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamahākhettam B. — acchibandham A, accabuddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyāda-baddham, siṅghātakabaddham E. — acchinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. —A omits rattiya.— 3, 5, After dhammavinaye B inserts pabbajitā.— 14. 1, aggaḷam acchādeyyan ti chinnaṭṭhāne pilotikakhaṇḍam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupattam B. — majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbaṭānam (corrected to uttubbaṭānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālato uddhatānam (uṭṭhānam D) gutavattakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. —A B almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinno A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinna bhavissanti all three MSS. instead of jinna bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā, labhateva āyū B.— 16. 1, et seq. The MSS almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3. — 4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B. — saṃgopeti A. — **21.** 1, suttalūkkham AB, suttalukham CE, suttaḷukam D. BUDDHAGHOSA: sutteneva aggalam kâṭun ti attho. — okiriyanti AC, okiranti B. okireyyâtiti jinnakonano galati D, okiratîti chindakonato galati E. — atṭhapadakam A, atṭhapadakâ B, atṭhapadikam C, atṭhapâdakam D, atṭhâpadakam E. BUDDHAGHOSA (E): atṭhâpadakacchannena pattamukham sibbitum. — 2, anvâdhikam pi âropetum is explained thus by BUDDHAGHOSA: âgantukapattam dâtum. idam pana appahonake âropetabbam. sace pahoti âgantukapattam na vaṭṭati, chinditabbam eva. — **22.** 1, mâtâpitaro hi kho A, °ro kho B, °ro pi kho C. — dadamâno BC, dadamâne A. — **23.** 1, idhâham B, so aham A, soham C. Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct anadhiṭṭhite instead of anadhiṭṭhitena; comp. bhâjīyamâne. — 5, Isibhato A, °ddo C, °tto B. — 6, Nilavâsi AB, Nilavâsi C. — Sâṇavâsi A, Sâlavâsi C; B omits the name of this Thera. — Gotako A, Gopako B, Govako C. — Baḷikasantâno A, Phalikasandano B, Phalikasandâno C. — **25.** 2, In the speech of Upananda the MSS. constantly read agamâsi and aggahesi. There is no doubt that this is simply a mistake for agamâsim and aggahesim. — te pi mam (at the first place) all three MSS. instead of te mam. — **26.** 1, upatṭhahantîti A, upatṭhentîti C, upatṭhapentîti B. — upatṭhentîti AC, upatṭhapentîti B. — 3, upatṭhentîti AC, upatṭhahantîti B. — upatṭhentîti AC, upatṭhantîti B. — natthi te all three MSS. Probably we ought to read: n' atthi vo (te and vo are very similar in Burmese writing). — upatṭhaheyyum AB, upaheyyum C. — 4, upatṭhâpetabbo B constantly. — 7, nihâṭum A, niharitum BC. — 8, nihâṭum AB, niharitum C. — **27.** 1, upatṭhahemâti A, upatṭhapemâti B, upatṭhâhemâti C. — 5, avissajjitam C. — **28.** 1, AC omit hi. — 2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B. — titthiyadhajam dhâretabbam AB, °jo dhâretabbo C. — 3, akkanâlam AE, akkanâlam B, agganâlam C, akkhanâlam D. — paṇadasâni and phaṇad° A, phalâ-

dasâni C, phalakasâni and phaladasâni B.— 31. 1, After ārocesum C adds: anujānāmi bhikkhave visāsaṃ gāhetuṃ ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatṛaḥ B, hi atr° A C.— 3, mahābhiso A C, mahābhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, sītudi A, santuṭṭhi B, situṇhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhā A, avibbhatti B, avibbhanti C.— addasāsi ubhaṇḍite A, addasāpi ubh° C, addasāsāṇ ca bhaṇḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhīsu B, puna dvisu C.— gilāyanā A B, gilāyavā C.— 19, agganālā ca C, akkanālī ca A, akkanālayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi B C, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim āvāse kattabbatāntipaṭibaddho.— 5, addasa kho A, addasā kho B C. This is certainly a blunder; the true reading is addasaṃ kho; see Kuhn, Beiträge zur Pāli-Grammatik, p. 109.—The three MSS. read: bhante bhikkhu d° va āgacchante. I propose to read: bh° te bhikkhū, etc.— 6, adhammikenā nasi dhammikenā ukkhitto A, adhammikenā si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikenā pi dhammecakena ukkhitto B.— 8, vatthusmim kāraṇeti A C, v° kasmim kāraṇe ti B. The reading of B (or: v° kismim kāraṇe 'ti) may be correct.— 9, vinaye A C, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrāpi dhammakammaṃ karontīti aññatrāpi dhammakammaṃ (sic) karonti ayam eva vā pāṭho . . . aññatrāpi vinaya-kammaṃ aññatrāpi satthusāsanakammaṃ ti.— 3, cha imāni C D, cha yimāni A E, chamāni B.— 4. 8, anantarikassāpi A B, antarikassa pi C. E: ānantarikassā ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetā A, paṭinissajetā C, paṭinissajetā B. BUDDHAGHOSA: paṭinissadethā ti (paṭinissajitvā ti E) paṭinissajjitabbā.— 6. 1, A C omiṭ bhagavantam abhivādetvā.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atthānārāhikaṃ A, ratthānārāhikaṃ B, atthānārāhikaṃ C.— 10, yaṇ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhittam BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakan tassa C, dvedvetanūlakan tassa B.— 35, All three MSS. read bhaṇḍanākārako.— 38, cakkam bandhe?— 41, pañño AB, tañcā C.— 44, °byādhike AB, °hyādhite C.

X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6; 7.— 2. 1, BUDDHAGHOSA : asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pāṭho.— 3, et seq. In the MSS. the name of the king is spelt: Dīghiti, Dīghiti, Dīghīti. Dīghiti is the most frequent spelling, but Dīghīti appears to be the correct one, as the name apparently is derived from īti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.—abhivijjiyya C— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotīti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasampannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadaṭṭe Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradittho B, cīram ditthā A, ciraditthā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, atthā k° C, atthi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāmā ti A, gamissāmi C, gamissāmīti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddaṃ okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbātetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuṭṭhā 'ti muṭṭhassatino. vācāgocarabhānino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipaṭṭhānādigocarā. bhānino ca, katham-bhānino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukhaṃ pasāretuṃ icchanti tāva pasāretvā bhānino, eko pi saṃghagāravena mukhasaṃkocaṃ na karotīti attho. —v. 3, yeva taṃ A, ye taṃ BDE, ye ca taṃ C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atṭhicchinnā ACE, °cchiddā B, °cchidā D. —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgarañño A, °rañño B, mātāṅgaṃ vañe C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgarañño A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamiggadāyo C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyakam CDE, Pālā° A, Pārāl° B.— 7, upatṭhāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātaṃ B, piṇḍapāta C, piṇḍakam A.— 2, piṇḍapātaṃ•B, piṇḍakam AC.— 6, Mahākoṭṭhiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena taṃ B.— v. 3, anuyyataṃ A, anuyyutaṃ BCE, anuyuttaṃ and anuyyutaṃ D. BUDDHAGHOSA explains this word thus: anuyyātaṃ anupakatam.— v. 4, pajjhāti B. —kālāgataṃ A, kālākataṃ E, kālāgataṃ BCD. BUDDHAGHOSA: kathetabbayuttakāle āgataṃ.— v. 5, pametaṃ ABD, sametaṃ CE. BUDDHAGHOSA: vimamsitaṃ taṃ taṃ kāraṇaṃ paññāya tulayitum samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhatṭhānakusalo; E: visandhikovidō ti viraddhatṭhā-

nakusalo.— v. 6, saññāpanaṃ AC, paññāpanaṃ B, sañño-
janaṃ D, paññāpanaṃ E.— v. 7, BUDDHAGHOSA : yathā
nāma āhunaṃ (anuhitaṃ D) āhutipiṇḍaṃ samuggaṇḥantīti.
—v. 9, vattanaṃ A, vattunā B, vatthunā C.— v. 10, atthacaro
idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññekaṇ
cepa saṃpadā A, pañcekaṇ ceva saṃpadā B, mālakaṇ ceva
vaṃsadā C.— 3, Koṭṭhiko A, °to BC.— 3, Upāli cubho A,
U° cubhaya B, Upālivhaya C.— 4, 'nāthapiṇḍiko B, ca
Sudatto.ca A, ca Sudatto na ca C. —AC omit Vis° Mig°
ca. —samakam dade C.— v. 5 is wanting in AB.

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END OF VOL. III.





